# Ahl-al-Bait

## between the two theories

### Identifying the truth of Ahl-al-Bait in the midst of the moderates and the extremists

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**Introduction**

All praise be to Allah Alone, Who has made Isl«m as a shelter for the creation in their religion, guided individuals to the true religion and warned them away from destruction. I bear witness that there is no god worthy of worship except Allah Alone with no partner. I am fully satisfied that He is my Lord and my 'Il«h (deity). And I bear witness that Mu¯ammad is indeed His servant and Messenger, the most magnificent creation to Allah in terms of superiority and importance. May Allah bestow His numerous blessings and peace upon him and upon his family and companions.

Since puberty I have carried love for Ahl-al-Bait and the companions, acknowledging their virtues and statuses. As a child I was too young to know the dimensions of these qualities and the essence of the intimate relationship that joined them all together.

Since Allah, the Most High prescribed that I would grow up enjoying His favours - being guided to this religion, and finding employment that allowed me to research the history of Ahl-al-Bait and the companions and once I looked attentively at the differences in sources, understandings and perspectives my aspiration became to write a report that clarifies the methodology of moderate Islam in its standpoint towards the family of the Prophet (may Allah's blessings be upon him).

The knowledge that Allah, the Most High has uncovered for me contains the proof of the exaggerated praise of Ahl-al-Bait from classical to recent times, giving me the prerequisite insight to be able to discuss the conflicts between sects and creeds in the best way possible. However, I tried to avoid criticizing a specific group, thus I sought with this book, after striving for the pleasure of Allah the Most High, to demonstrate the true picture of Ahl-al-

Bait and their way which was based on the Sunnah, free from innovations, superstitions, polytheism, illusions and hypothetical statements.
I titled it: '*Ahl-al-Bait bayna madrasatayn*' (Ahl-al-Bait between two theories/schools). This is because the current conflict about those related to the religion of Mu¯ammad (peace and blessings be upon him) has become between no more than two schools, namely the schools of *'itid«l* (moderation) and that of *al-ghuluww* (immoderation; exceeding of proper bounds).
On the other hand, An-N«·ibah, the third school that existed, has, since hundreds of years ago, found its way towards extinction and nothing of its cultural heritage remains but a small number of individuals who talk nonsense here and there.
Hence, the dispute between the two schools has snowballed and become inflamed to the point that the exaggerator's voice, which we are supposed in our religion to muzzle, has been amplified. Consequently, it has become incumbant upon every student of knowledge to demonstrate his education and furthermore to take vengeance and remain loyal to Ahl-al-Bait (may Allah reward them) in a time and location where men who can play such a role are hard to find.
Nevertheless, I am not here to praise my defective self as all of us commit sins and have shortcomings. Likewise, I am not freeing myself from errors, for indeed the *'i·mah* (inerrancy) cannot be except in the statements of Allah and His Messenger. Moreover, all human statements can be accepted or rejected except those of the Prophet (peace and blessings be upon him). For this reason, if there is good in my words then it is only due to Allah, the Most High who has showed the right way and bestowed blessing upon me.
I ask Al-Mawl«, the Great and Almighty to increase understanding in our religion and to inspire us forever with correctness in words and actions. I request anyone who reads this book to single me out with a supplication that Allah benefits me on the Day I meet Him. And our last supplication is that all the praise be to Allah Alone, the Lord of the Worlds.

Mu¯ammad S«lim Al-Kha±r
27th Jum«d« Al-'ªkhir 1432 A.H

# Chapter One:

## Who are Ahl-al-Bait?

Without doubt, understanding the terms contained in the Book of Allah and the Sunnah is key to comprehending the aims and of these texts along with their Islamic meaning. Likewise, redacting these terms and looking closely at their real meaning is considered to be the first and most important step to setting up useful and fruitful discussions. Indeed, most doctrinal debates these days are lacking in the academic fundamentals. Hence, when these debates usually start to a certain extent they appear to be calm and peaceful, but not for long. Debaters soon turn to shouting and accusing one another and once the debate is over, if you were to ask either party about the issue they are tackling each of them will give a different answer.
People should limit their long discussions and arguments when they haven't yet defined key terms and foundations.
The great scholar Ibn Hazm, with his usual insightfulness, once went out of his way to point out the danger of confusing terminology. He said: "The source of every affliction and

allegation is jumbling and corruption. Namely, the mixing up of names and that certain words have numerous meanings. One might mention a particular name carrying one of the meanings that he is after but, unfortunately, the audient understanding of the word will be different depending on the speaker. Consequently, adversity and ambiguity are the result. In Sharia this is the most harmful, severe destruction leading to a belief in falshood, except for those that Allah has granted success”.[1]

Therefore, it is necessary for whoever participates in any research to record first the definition of the terms involved, seeking to find the truth, to avoid conflict and dissension between the Muslims and not to be decieved.

### The meaning of Ahl-al-Bait and ‘Ahl’ in the language of the Arabs

Terms with connections to Ahl-al-Bait such as “Ahl-al-Bait Mu¯ammad”, “Ahl-al-Bait Al-Nabiyy” and “‘Itrat an-Nabiyy” are frequently used, but is there any difference between these names or do they all share the same meaning?

The answer is found when researching the derivations of these names as well as their Islamic and linguistic meanings.

Let’s start with the phrase “Al-Ahl-al-Bait”, which means ‘the’ “Ahl-al-Bait”. Indeed, linguists assign different meanings to the word “Ahl-al-Bait” in terms of both derivation and meaning. When we study the views of the linguists in regards the source of the word “Ahl-al-Bait” we find no more than two opinions;

### The first opinion: That the origin of the phrase “Ahl-al-Bait” is ‘Ahl’:

That the origin of the word “Aal” is Ahl is the view of Ibn Manzur in his *Lisaaan Al-'Arab*. He said: “Its origin is Ahl, then the letter *haa* was changed to *hamza* so that it became “A’l”. Hence, when the two hamzahs followed each other the letter changes to an *alif* as with “’ªdam” and “*Aakhar*”.[2]

Al-Fair-z Ab«d» holds the same view.[3] As stated in *Mufrad«t ghar»b al-Qur'«n*: “Al-Ahl-al-Bait is inverted from Al-Ahl”.[4]

On the other hand, Ibn Qayyim Al-Jawziyyah disagreed with this view due to the following:

1- There is no evidence for it.
2- This requires irregular change without a need for it, and beside that, it contradicts the origin.
3- The word “al-’ahl” can be under the categories of rational and irrational, whereas “al-Ahl-al-Bait” can only be defined as the rational.[5]

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[1] *Al-I¯kaam f» U·-l Al-A¯k«m*, vol 8, p. 1129.
[2] *Lis«n Al-‘Arab*, vol: 11, p. 28.
[3] *Al-Q«am-s al-Mu¯i³*, vol: 3, p. 331.
[4] *Mufrad«t Alfaµ al-Qur’«n*, p. 30.
[5] This is debatable as the Arabs used “al-’ªl” in the irrational, and an example is from the statement of ‘Abd al-Mu³³alib about Abrahah, the Christian and his companions: “And grant victory today to Your ’ªl over the ’ªl of the cross alonng with its worshippers.” However, eloquence should be taken into account, ‘Abd al-Mu³³alib is known for it. Furthermore, I have read a statement by Ibn ®ajar in *Fat¯ al-B«r»* (Vol. 11, p. 160) closer [in meaning] to what we have mentioned, therein he says: ‘According to a large number [of grammarians], the ’ªl, frequently, is not added to the irrational, nor to the pronoun, where others allow it but they are the minority. Furthermore, it [the ’ªl] has been established

4- The Ahl can be attached to both definite and indefinite words, whereas the Ahl-al-Bait cannot be joined except to a valued person.
5- The Ahl can be added to the substantive and to the pronoun. Some grammarians have prevented adding the Ahl-al-Bait to the pronoun and there is hardly anyone who allowed it.
6- If a man is added to the phrase Ahl-al-Bait he will be included therein as in the Most High's saying:

أَدۡخِلُوٓاْ ءَالَ فِرۡعَوۡنَ أَشَدَّ ٱلۡعَذَابِ

Cause Pharaoh's people to enter the severest torment![6]

And the Most High saying:

إِنَّ ٱللَّهَ ٱصۡطَفَىٰٓ ءَادَمَ وَنُوحٗا وَءَالَ إِبۡرَٰهِيمَ وَءَالَ عِمۡرَٰنَ عَلَى ٱلۡعَٰلَمِينَ

Allâh chose "ªdam, Noah, the family of Abraham and the family of 'Imrân above the 'Alamîn (mankind and jinn) (of their times).[7]

And His saying:

إِنَّآ أَرۡسَلۡنَا عَلَيۡهِمۡ حَاصِبًا إِلَّآ ءَالَ لُوطٖۖ نَّجَّيۡنَٰهُم بِسَحَرٖ

Verily, We sent against them a violent storm of stones (which destroyed them all), except the family of Lot, them We saved in the last hour of the night[8]

And the saying of the Prophet (peace and blessings be upon him): "May Allah send His blessing upon the Ahl-al-Bait of Ab» Awf«". We could make this linguistic claim if no one is mentioned with him [Ab- Awf«] when the Ahl-al-Bait were added to him; but he was, we then can say that he is mentioned as a singular and included in the Ahl-al-Bait. We also can say that for him to be mentioned as singular made it unnecessary for him to be mentioned as mu±«f (adjunct), and the 'Ahl [in usage] is different to that. Hence, if you say: 'The Ahl of Zaid came, he [Zaid] will not be included with them.'[9]

**The second opinion which is the predominant: That "Ahl-al-Bait" means those who are closest or foremost.**

Al-Khal»l ibn A¯mad Al-Far«hd» holds this view. He said: "*Ahl-al-Baita ya'-lu 'ilayhi*, if they return to him."[10]

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in the poetry of 'Abd al-Mu³³alib, where he said, during the incident of the people of the elephant in a line of poetry: And grant victory today to Your 'ªl over the 'ªl of the cross along with its worshippers.'

6 Gh«fir 40: 46.

7 'ªl 'Imr«n 3: 33.

8 Al-Qamar 54: 34.

9 *Jal«' al-'afh«m*, p. 34.

10 *Kit«b al-'ayn*, vol: 8, p. 359.

Ibn F«ris agreed with Al-Khal»l, he said: "*Ahl-al-Baita ya'-lu*, means: he returns. One says: "*'awwala al-¯ukma 'il« ahlihi*", meaning that he gave back to them.[11]
As well al-®«fiµ ibn al-Jawz» had the same view. He stated: "The principle is our saying: "Ahl-al-Baita, with the meaning of *raja'a* (he returned).[12]
Ibn Taymiyyah has chosen this view too.[13]
As for the intention behind attributing the Ahl-al-Bait to al-rajul (the man), it includes two meanings:

1- Ahl-al-Baitihi (the family members of his property).
2- His followers.

This is what the masters of language had in the past decided.
In his work *Mu'jam maq«y»s al-lughah*, Ibn F«ris (d. 395 A.H.) said: "And Ahl-al-Bait al-rajul are the Ahl-al-Baitihi, as he returns to them and to him they return. This is where the meaning of '*Y« 'ahla ful«n*' derives from".[14]
And in his *As-¶i¯«¯*, Al-Jawhar» (d. 393A.H./1002C.E.) said: "And the ªal of the man are his Ahl and his dependents. Also, his Ahl-al-Bait are his followers.[15]
Furthermore, in his *Nuzhat al-A'yun*, al-®«fiµ ibn al-Jawz» (d. 597A.H/1200C.E.) revealed: "Our Shaykh 'Al» ibn 'Ubaid Allah[16] said: Ahl-al-Bait is a name for whosoever goes back to [something] dependable which he is traced back to. Hence, sometimes it can be due to lineage and at times another reason.[17]
And I say: Indeed in his mentioning lineage there is a reference to the family and kinship; and from that we should also note the saying of Allah, Blessed and Exalted in S-rah al-Nis«':

مِن فَضۡلِهِۦۖ فَقَدۡ ءَاتَيۡنَآ ءَالَ إِبۡرَٰهِيمَ ٱلۡكِتَٰبَ وَٱلۡحِكۡمَةَ

Then We had already given the family of Abraham the Book and Al-®ikmah (The Sunnah - Divine Revelation to those Prophets not written in the form of a book).[18]

Thus the Ahl mentioned in the verse whom Allah has chosen for the Prophecy, revealed the Book to them and taught them the wisdom, are from Ibr«h»m's offspring; and of their most famous significant kings are D«wud (David) and Suleiman (Solomon).[19]

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[11] *Mu'jamu maq«y»s al-lughah*, p. 121.
[12] *al-al-a'yun*, p. 121.
[13] *Majm-' al-fat«w«*, Vol 22, p. 463.
[14] *Mu'jam maq«y»s al-lughah*, Vol. 1, p. 160.
[15] *As-¶i¯«¯*, Vol. 4, p. 1627.

[16] The Im«m al-'All«mah Ab- al-®asan ibn al-Z«gh-n», the Shaykh of the ®anbalees in Baghdad. In *Siyar 'a'l«m al-nubal«'* (Vol. 19, p. 606), al-®«fiµ al-Dhahab» said of him: "He was an ocean of knowledge, he had so many great attributes, a man with religion, taqw« (fear of All«h), zuhd (asceticism) and worship." Ibn al-Jawz» said: "I accompanied him for a period of time. I heard [knowledge from him], annotated from him the *fiqh* (jurisprudence) and *al-qa'µ* (preaching). He died on the 17th of Mu¯arram 527 A.H. where an uncountable gathering participated in his funeral ceremony". In *al-W«f» bil wafay«t* (Vol. 21, p. 196) al-¶afad» said: "He was one of the prominent persons of the ®anbalees. He heard, sought, attained and wrote personally so much knowledge. He was known as a man of religion and righteousness. He collected works on the madhhab, al-'u·-l and al-wa'µ. Over the years he compiled a history work covering the time of al-Mustarshid until he died. Furthermore, ibn al-Z«gh-n» was trustworthy [scholarly].
[17] *Nuzhat al-A'yun*, pp. 121 – 122.
[18] ♀ Al-Nis«' 4: 54

And from that there is the saying of Allah, the Exalted:

إِنَّآ أَرۡسَلۡنَا عَلَيۡهِمۡ حَاصِبًا إِلَّآ ءَالَ لُوطٖۖ نَّجَّيۡنَٰهُم بِسَحَرٖ

Verily, We sent against them a violent storm of stones (which destroyed them all), except the family of Lût (Lot), them We saved in last hour of the night.[20]

None was saved with L-³ peace be upon him except his two daughters as Allah the Most High stated:

فَأَنجَيۡنَٰهُ وَأَهۡلَهُۥٓ إِلَّا ٱمۡرَأَتَهُۥ كَانَتۡ مِنَ ٱلۡغَٰبِرِينَ

Then We saved him and his family, except his wife; she was of those who remained behind (in the torment).[21]

He says of the story about Lot peace be upon him:

رَبِّ نَجِّنِي وَأَهۡلِي مِمَّا يَعۡمَلُونَ

"My Lord! Save me and my family from what they do."

فَنَجَّيۡنَٰهُ وَأَهۡلَهُۥٓ أَجۡمَعِينَ

So We saved him and his family, all,

إِلَّا عَجُوزٗا فِي ٱلۡغَٰبِرِينَ

Except an old woman (his wife) among those who remained behind.[22]

And from that, there is the saying of Allah, the Exalted in S-rah Y»suf narrating the statement of Y-suf:

وَكَذَٰلِكَ يَجۡتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِن تَأۡوِيلِ ٱلۡأَحَادِيثِ وَيُتِمُّ نِعۡمَتَهُۥ عَلَيۡكَ وَعَلَىٰٓ ءَالِ يَعۡقُوبَ كَمَآ أَتَمَّهَا عَلَىٰٓ أَبَوَيۡكَ مِن قَبۡلُ إِبۡرَٰهِيمَ وَإِسۡحَٰقَۚ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٞ

"Thus will your Lord choose you and teach you the interpretation of dreams (and other things) and perfect His Favour on you and on the offspring of Ya'qûb, as He perfected it on your fathers, Ibrâhîm and Ishâq aforetime! Verily, your Lord is All-Knowing, All-Wise."[23]

The Ahl-al-Bait here are the kin and not the followers. And from that there is also the saying of Allah:

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[19] *Tafs»r al-Baghaw»*, Vol. 2, p. 236; *Tafs»r al-Ta¯r»r wa al-Tanw»r*, Vol. 4, p. 21 and *Tafs»r al-Sa'd»*, Vol. 1, 182.

[20] Al-Qamar 54: 34.

[21] Al-A'r«f 7: 83.

[22] Al-Shu'ar«' 26: 169 – 171.

[23] Y-suf 12: 6.

يَعۡمَلُونَ لَهُۥ مَا يَشَآءُ مِن مَّحَٰرِيبَ وَتَمَٰثِيلَ وَجِفَانٍ كَٱلۡجَوَابِ وَقُدُورٍ رَّاسِيَٰتٍۚ ٱعۡمَلُوٓاْ ءَالَ دَاوُۥدَ شُكۡرٗاۚ وَقَلِيلٞ مِّنۡ عِبَادِيَ ٱلشَّكُورُ

They worked for him what he desired, (making) high rooms, images, basins as large as reservoirs, and (cooking) cauldrons fixed (in their places). "Work you, O family of Dâwûd, with thanks!" But few of My slaves are grateful.[24]

And the one meant here is D«w-d (peace be upon him) himself along with his Ahl.[25]

As for the statement of the Im«m 'Al» ibn 'Ubaid Allah: (with a reason), it is a reference to the followers, and from that the saying of Allah, the Blessed and Exalted:

أَدۡخِلُوٓاْ ءَالَ فِرۡعَوۡنَ أَشَدَّ ٱلۡعَذَابِ

"Cause Fir'aun's (Pharaoh) people to enter the severest torment!"[26]

The Sultan of the scholars, 'Izz al-D»n Ibn 'Abd al-Sal«m (d. 660A.H./1261C.E.) concluded in his Tafs»r that the Ahl-al-Bait and the Ahl are alike: 'The Ahl-al-Bait of the man: are those whose affairs are traced back to him based on lineage or companionship, and the Ahl-al-Bait and the Ahl are similar.'[27]

After he made the takhr»j of the ¯ad»th of Ka'b ibn 'Ajrah, al-®«fiµ al-®«kim al-N»s«b-r»s wrote: And in [this ¯ad»th]:

We asked the asked the Messenger of Allah (peace and blessings be upon him). We said: O Messenger of Allah! How do we perform the ·alah upon your Ahl-al-Bait? He said: Say: O Allah! Have Your blessing upon Mu¯ammad and upon the Ahl-al-Bait of Mu¯ammad as with Your prayers upon Ibr«h»m and upon the Ahl-al-Bait of Ibr«h»m; and send Your blessing upon Mu¯ammad and upon the Ahl-al-Bait of Mu¯ammad as with Your blessing upon Ibr«h»m and upon the Ahl-al-Bait of Ibr«h»m, for indeed You are the All-Praised, Al-Maj»d.[28]

Ibn B«bawaih al-Qumm», from the Twelver scholars, said: 'And the meaning of Ahl-al-Bait is Al-Ahl. Allah said in the story of L-³:

فَأَسۡرِ بِأَهۡلِكَ بِقِطۡعٖ مِّنَ ٱلَّيۡلِ

[24] Saba' 34: 13.

[25] *Tafs»r al-Qur³ub»*, Vol. 14, p. 268; *Tafs»r al-Baghaw»*, Vol. 6, p. 391; and *Tafs»r al-Sa'd»*, Vol. 1, p. 676.

[26] Gh«fir 40: 46.

[27] *Tafs»r al-'Izz 'Abd al-Sal«m*, Vol. 1, 124.

[28] *Al-Mustadrak*, Vol. 3, p. 160, *¯ad»th*: 4710.

“Then travel in a part of the night with your Ahl.”[29]

And He said:

إِلَّآ ءَالَ لُوطٍۖ نَّجَّيۡنَٰهُم بِسَحَرٍ

Except the family of Lût (Lot), them We saved in the last hour of the night

Thus he called the Ahl-al-Bait “Ahl” (family).[30] Linguists agree that “the people of the man” includes his wife especially.

In his *Kit«b al-‘Ayn*, al-Khal»l ibn A¯mad (d.175A.H./ 791C.E.) wrote: ‘the Ahl of the man are his wife and people who are most special to him.’[31]

As a confirmation of this to al-Khal»l, Ibn F«ris (d. 395A.H./1004C.E.) quoted his statement in his *Mu‘jam Maq«y»s al-Lughah*.[32]

Al-Azhar» (d. 370A.H.) transmitted from al-Laith ibn al-Muµaffar his saying: “The Ahl of the man is his wife, and others.”[33]

In his *Mufrad«t Ghar»b al-Qur’«n*, al-R«ghib al-A·bah«n» (d. 502A.H.) said: “The Ahl of the man are those who are connected with him in lineage, or religion or those who are connected to him in terms of industry, home and country. Hence, originally the Ahl of the man were those who shared with him the same home, then they moved on to saying that it was those connected with him in lineage; and [this term] was generally known within the family of the Prophet (peace and blessings be upon him).[34]

Ibn Manµ-r[35] (d. 711A.H.), al-Fair-z Ab«d»[36] (d. 817A.H.), al-Zubaid»[37] (d. 1205A.H.) and others took the same position.

I say: As for the case presented that the original form of the ‘Ahl of the man’ includes his wife, the evidences are so numerous in the Book and the Sunnah.

The generalization that the term exceeds that and includes those who are connected with the man in lineage, the evidence for that in the Noble Qur’«n is the saying of M-s« (peace be upon him):

وَٱجۡعَل لِّي وَزِيرٗا مِّنۡ أَهۡلِي

“And appoint for me a helper from my family,[38]

He meant his brother H«r-n. There are many other evidences:

For the phrase to encompass those with the link of faith, its evidence is the saying of Allah about N-¯ (peace be upon him) and his son.

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[29] Al-Hijr 15: 65

[30] *Kam«l al-D»n wa Tam«m al-Ni‘mah*, p. 241 – 242.

[31] Kit«b al-‘Ayn, Vol. 4, p. 89.

[32] *Mu‘jam Maq«y»s al-Lughah*, Vol. 1, p. 150.

[33] *Tahdh»b al-Lughah*, Vol. 6, p. 150.

[34] *Mufrad«t Ghar»b al-Qur’«n*, p. 29.

[35] *Lis«n al-‘Arab*, under (*Ahl*).

[36] *Al-Q«m-s al-Mu¯»³* (the Lam section – the *Hamzah* chapter), p. 1245.

[37] *Taj al-‘Ar-s*, Vol. 14, p. 36.

[38] ²«h« 20: 29.

وَنَادَىٰ نُوحٌ رَّبَّهُۥ فَقَالَ رَبِّ إِنَّ ٱبۡنِى مِنۡ أَهۡلِى وَإِنَّ وَعۡدَكَ ٱلۡحَقُّ وَأَنتَ أَحۡكَمُ ٱلۡحَـٰكِمِينَ

And Nûh (Noah) called upon his Lord and said, "O my Lord! Verily, my son is of my family! And certainly, Your Promise is true, and You are the Most Just of the judges."

Then:

قَالَ يَـٰنُوحُ إِنَّهُۥ لَيۡسَ مِنۡ أَهۡلِكَۖ إِنَّهُۥ عَمَلٌ غَيۡرُ صَـٰلِحٍۖ فَلَا تَسۡـَٔلۡنِ مَا لَيۡسَ لَكَ بِهِۦ عِلۡمٌۖ إِنِّىٓ أَعِظُكَ أَن تَكُونَ مِنَ ٱلۡجَـٰهِلِينَ

He said: "O Nûh (Noah)! Surely, he is not of your family; verily, his work is unrighteous, so ask not of Me that of which you have no knowledge! I admonish you, lest you be one of the ignorant."[39]

And that which was reported by Ibn ®ibb«n in his ¶a¯»¯ from W«thilah ibn al-Asqa', he said: I asked for 'Al» in his house and I was told: He went to bring the Messenger of Allah (peace and blessings be upon him) and all of a sudden he came thus the Messenger entered and I went inside. The Messenger sat on the bed and made F«³imah to sit on his right, 'Al» on his left and ®asan and ®ussain before him and recited:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

Allâh wishes only to remove Ar-Rijs (evil deeds and sins) from you, Ahl-al-Bait and to purify you with a thorough purification.[40]

(the narration continues:) O Allah! These are my Ahl. W«thilah said: O Messenger of Allah! Am I from your Ahl? He said: "You are from my Ahl". W«thilah said: Indeed this is the most I could wish for."[41]

Al- Im«m Ab- al-'Abb«s al-Fayy-m» al-®amaw- (d. 770A.H./1368C.E.) came to the following conclusion: 'Ahl-al-Bait originally means the kinship and was used to describe the followers.'[42]

This confirms that there is no difference between 'Ahl-al-Bait al-Bait', 'Ahl-al-Bait' and 'Ahl-al-Bait Mu¯ammad', these are all words expressing the same meaning. However, one only can define what is meant with these generalizations by knowing the intention of the speaker or the context of the connected text.

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[39] H-d 11: 45 – 46.
[40] Al-A¯z«b 33:33
[41] ¶a¯»¯ Ibn ®ibb«n – He referred to the report where it is clear that these four who were previously mentioned are the Ahl-al-Bait of the Prophet (peace be upon him) - ¯ad»th No. 6976.
[42] Al-Mi·b«¯ al-Mun»r, Vol. 1, p. 28.

Ab- al-Baq«' al-Kafw» (d. 1094A.H./1683C.E.) in his *al-Kulliy«t* wrote: The Ahl-al-Bait of the Prophet from the parental side are: The sons of 'Al», 'Aq»l, Ja'far and al-'Abb«s, and from the religious side every pious believer, as this was how the Messenger of Allah answered[43] when he was asked about 'al-Ahl-al-Bait'.[44]

This confirms what we have stated that both the two phrases 'Ahl-al-Bait al-Bait' and 'Ahl-al-Bait' can be used to have general and particular meaning:

General use: What is meant are the followers of the Prophet (peace and blessings be upon him), the earliest and the latest, namely the companions and those who follow them with sincerity until the Day of Resurrection.
And in this regard, the Im«m al-Jawhar» reported in his *Musnad al-Muwa³* from 'Al» ibn Ma'bad al-Juzar», he said: "'Abd al-Malik ibn ¶«li¯[45] asked me: Who are the Ahl-al-Bait Mu¯ammad? I replied: The people who follow him. He said: You have spoken the truth. This is what M«lik ibn had Anas told me."[46]

In *T«r»kh 'I·bah«n* by Ab» Nu'aim, from al-®um«n», he said: I asked al-Thawr» who are the Ahl-al-Bait of Mu¯ammad? He replied: Everyone who is God-fearing.[47] Similarly in ®*ilyat al-Awliy«'* from al-®amm«n», he said: I asked al-Thawr»: "Who are the Ahl-al-Bait of Mu¯ammad? He answered: The Ummah of Mu¯ammad (peace and blessings be upon him)."[48]

Here are some of the clear evidences from the Noble Prophetic Sunnah:

1- Reported by Muslim in his ¶a¯»¯, from 'Abd Allah ibn al-®«rith ibn Nawfal, that 'Abd al-Mu³³alib ibn Rab»'ah ibn al-®«rith ibn 'Abd al-Mu³³alib and al-Fa±l ibn 'Abb«s came to the Prophet (peace and blessings be upon him) asking him to invest

[43] He refers with that to the ¯ad»th of Anas ibn M«lik, he said: "The question was addressed: O Messenger of All«h! Who are the 'ªl of Mu¯ammad? He replied: Every pious believer." The Im«m Ibn Taymiyyah said about this ¯ad»th in *Majm-' al-Fat«w«*, Vol. 22, p. 462): *Maw±-'* (fabricated) with no origin. See also *Silsilah al-A¯«d»th al-°a'»fah wa al-Maw±-'ah* by al-Alb«n», Vol. 3, p. 468, ¯ad»th No. 1304.

[44] *Kit«b al-Kulliy«t*, Vol. 1, p. 243.

[45] 'Abd al-Malik ibn ¶«li¯ ibn 'Al» ibn 'Abd All«h ibn 'Abb«s ibn 'Abd al-Mu³³alib, Ab- 'Abd al-Ra¯m«n al-Am»r (chief). Al-Rash»d appointed him governor for al-Mad»nah and al-¶aw«'if, and then he was the governor for al-Sh«m and al-Jaz»rah for al-Am»n. He died the year 196A.H.. He reported from his father and M«lik ibn Anas, and used to be, among people, the more eloquent and the best in delivering a sermon. As a matter of fact, there was no one similar to him in fluency and loftiness. The following question was addressed to Ya¯y« ibn Kh«lid al-Burmuk» at the time when al-Rash»d appointed 'Abd al-Malik as governor for al-Mad»nah: How did it happen that he [al-Rash»d] appointed him ['Abd al-Malik] among all his governors? He said: He [al-Rash»d] liked to be proud of him ['Abd al-Malik] to Quraish, and bring to their notice that there is in Ban» al-'Abb«s somebody like him. One day, he ['Abd al-Malik] called on al-Rash»d who had lost one son, but at the same time had a newborn. Hence, he ['Abd al-Malik] said: O commander of the believers! All«h has made you happy in that which has grieved you, and displeased not in that which made you happy, and He has made this to replace that, as reward for the grateful, and as recompense for the patient.

[46] *Musnad al-Muwa³³'*, p. 82.

[47] *T«r»kh A·bah«n*, Vol. 2, p. 120.

[48] ®*ilyat al-Awliy«'*, Vol. 7, p. 19.

them with authority over the As-Sadaqât (here it means Zakât). He said to them: “Verily, these As-Sadaqât are but people’s filth, for indeed it is not allowed for Mu¯ammad nor for the Ahl-al-Bait of Mu¯ammad”.[49]

2- Reported by Im«m A¯mad in his Musnad, from Ab» R«fi‘, the mawl« (protector) of the Prophet (peace and blessings be upon him), he said: “Indeed the Prophet (peace and blessings be upon him) sent a man from Ban» Makhz-m for the Zak«h, he said [to me]: If you give me company then you will earn [something]. He said: I responded [to him]: Let me mention that to the Messenger of Allah, so I did and he, consequently, said: “Verily, we, Ahl-al-Bait Mu¯ammad, the Zak«h is not allowed for us, and the mawl« of a people is part of them”.[50]
3- Reported from ‘Abd al-Razz«q in *al-Mu·annaf*, from al-Thawr», from Yaz»d ibn ®iyy«n al-Taim», he said: I heard Zaid ibn Arqam saying: He was asked the following question: Who are the Ahl-al-Bait of Mu¯ammad? He replied: Those who are not allowed the Zak«h. This question was addressed: Who are they? He replied: The Ahl-al-Bait of ‘Al», the ’Al of ‘Aq»l, the Ahl-al-Bait of Ja‘far and the Ahl-al-Bait of ‘Abb«s.[51]
4- Recorded by al-Bukh«r» from ‘Abd al-Ra¯m«n ibn Ab» Lail«, he said: Ka‘b ibn ‘Ajrah met me and said: Shall I not give a present I heard from the Prophet (peace and blessings be upon him)? I said: Yes! Offer it to me. Thus he said: We asked the Messenger of Allah: O Messenger of Allah? How do we perform the prayer upon your Ahl-al-Bait? Indeed Allah thought us how to greet you. He said: Say: O Allah! Bestow Your blessing upon Mu¯ammad and upon the Ahl-al-Bait of Mu¯ammad as You with Your prayers upon Ibr«him and upon the Ahl-al-Bait of Ibr«h»m for indeed You are the All-Praised, Al-Maj»d (Glorious), and bestow Your blessing upon Mu¯ammad and upon the Ahl-al-Bait of Mu¯ammad as with Your blessing upon Ibr«h»m and upon the Ahl-al-Bait of Ibr«h»m, for indeed You are the All-Praised, Al-Maj»d (Glorious).[52]

Moreover, the Prophet (peace and blessings be upon him) taught his companions numerous ways to perform the prayer upon his Ahl-al-Bait from which I am going to mention the following:
From Ibn Sulaim al-Zurq», he said: Ab- ®umaid al-S«‘id» reported to me, that they said: O Messenger of Allah! How do we perform the prayer upon you? Hence, the Messenger of Allah (peace and blessings be upon him) said: Say: O Allah! Bestow Your prayer upon Mu¯ammad, his wives and his *dhurriyyah* (offspring) as You had bestowed Your prayer upon the Ahl-al-Bait of Ibr«h»m, and bestow Your blessing upon Mu¯ammad, his wives and his

[49] It was reported by Muslim in his ¶*a¯»¯* - The book of *Al-Zak«h* – chapter: abandoning the use of the ’ªl of the Prophet over the Zak«h - ¯*ad»th* No. 1072.
[50] *Musnad A¯mad* - ¯*ad»th* Ab» R«fi‘, ¯*ad»th* No. 27226.
[51] *Mu·annaf ‘Abd al-Razz«q*, Vol. 4, p. 52.
[52] It was reported by al-Bukh«r» in his ¶*a¯»¯* - the book of: The ¯ad»ths of the Prophets – ¯ad»th No. 3370.

*dhurriyyah* as with Your blessing upon the Ahl-al-Bait of Ibr«h»m, for indeed You are the All-Praised, Al-Maj»d (Glorious).[53]

The Im«m Ibn ‘Abd al-Barr reported from a number of people of knowledge the statement that it is allowable to single out the wives of the Prophet along with his offspring with the prayer, by saying: It is permissible for one to say to whosoever is from the wives of Mu¯ammad and his offspring *“¶alla-ll«hu ‘alaik*” if he meets with them, and to use *“¶alla-ll«hu ‘alaih*” if they [i.e. any of the wives or offspring] are absent, and it is not allowed in other than these ways.[54]

What we conclude from the prior ¯ad»th of Ab» ®umaid al-S«‘id» is a clarification that the wives of the Prophet (peace and blessings be upon him) and his offspring are from the Ahl-al-Bait Mu¯ammad. The reason they are not from Ahl-al-Bait Mu¯ammad alone is because of the previous ¯ad»ths indicating that Ban» H«shim are from Ahl-al-Bait Mu¯ammad.

In his *Jal«’ al-Afh«m*, the Im«m Ibn al-Qayyim al-Jawziyyah said: For him [the Prophet (peace and blessings be upon him)] to specify the wives and the offspring [in the ¯ad»th] establishes not that they are the only ones included in the Ahl-al-Bait, but rather [the ¯ad»th] can be used as evidence that others are included therein too, for what Ab- D«wud had reported from the ¯ad»th of Nu‘aim al-Majmar, from Ab» Hurairah (may Allah be pleased with them) in relation to the prayer upon the Prophet: “O Allah! Bestow Your prayers upon Mu¯ammad the Prophet, his wives, the mothers of the believers, his offspring and his Ahl-al-Bait as with Your prayer upon Ibr«h»m”. [55]

The Prophet (peace and blessings be upon him) gathered his wives, offspring and the Ahl, and specified them to demonstrate that they deserve to be within the Ahl-al-Bait and not excluded, as they are the most entitled to be included among those who are (part of the Ahl). This is similar in type to when the particular is made as synthesis for the general and vice versa, to demonstrate its dignity. As for singling them out with the mentioning of those who fall under the same category, that is because they are the more entitled individuals.[56]

5- Reported by Muslim in his ¶a¯»¯, from Ab» Hurairah (), who said: The Messenger of Allah (peace and blessings be upon him) said: “O Allah! Make the sustenance of Ahl-al-Bait Mu¯ammad to be q-t (nourishment).[57]

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[53] It was reported by al-Bukh«r» in his *¶a¯»¯* - the book of: supplications – chapter: Is it permisible to perform the prayer upon other the Prophet - *¯ad»th* 3360.
[54] *Al-Tamh»d*, Vol. 17, p. 303.
[55] The text of the *¯ad»th* in Sunan Ab» D«wud: “Whosoever wishes to receive the abundant measure when making ¶al«h upon us Ahl-al-Bait, so let him say: O All«h! Bestow Your prayer upon Mu¯ammad, the Prophet, his wives the mothers of the believers, his offspring and his Ahl as You bestowed Your prayer upon the ’ªl of Ibr«h»m. Verily, You are the All-Praised, Al-Maj»d (Exalted).
[56] *Jal«’ al-Afh«m*, p. 223.
[57] It was reported by Muslim in his ¶a¯»¯ - The book of Zak«h – chapter: *al-kaf«f* (the minimum necessary to support life) and satisfaction - *¯ad»th* No. 1055.

6- Reported by al-Bukh«r» and Muslim in their two ¶a¯»¯s, from "ªishah (may Allah be pleased with her), who said: 'Since he (the Prophet) came to Medina, the Ahl-al-Bait of Mu¯ammad never satisfied their appetites for wheat three nights successively until he passed away.'[58]

Some people of knowledge said: It is known that al-'Abb«s, his sons and Ban» al-Mu³³alib are not meant to be included in the words of "ªishah.[59]

7- Reported by Muslim in his ¶a¯»¯, from the ¯ad»th of 'Arwah ibn al-Zubair, from "ª'ishah, that the Prophet (peace and blessings be upon him) ordered a horned male sheep which walked on dark.[60]

In other places it continues: "Then the Prophet (peace and blessings be upon him) took the male sheep, made it lie down and then slaughtered it, saying: Bismill«h (in the Name of Allah). O Allah! Accept from Mu¯ammad, from the Ahl-al-Bait of Mu¯ammad and from the Ummah of Mu¯ammad" before slaughtering it.[61]

Ibn al-Qayyim wrote: 'This is how Muslim reported it in its entirety, and the reality of *al-'a³f* (synthesis) is the variation and that his Ummah is more general than his Ahl-al-Bait… The ones in support of this view said: "Explaining [the word] 'al-Ahl-al-Bait' with the statement of the Prophet (peace and blessings be upon him) is more appropriate than doing so with that of others"'.[62]

8- Reported by al-Bukh«r» and Muslim in their two ¶a¯»¯s, from Ab» Bakr al-¶idd»q (may Allah be pleased with him) when introducing the evidence to F«³imah, he said: I heard the Prophet (peace and blessings be upon him) saying: "Nobody inherits from us, what we leave behind is a charity, for indeed the Ahl-al-Bait of Mu¯ammad eat from this wealth.[63]

In *al-Mufhim* the Im«m al-Qur³ub» wrote: His saying "Indeed the Ahl-al-Bait of Mu¯ammad eat from this wealth" meant his wives, as he had stated in the other ¯ad»th "What I leave after is money for my wives to spend."[64]

Therefore, it was the understanding of al-F«r-q 'Umar ibn al-Kha³³«b (may Allah be pleased with him) in the time of his caliphate when he committed to writing the people's records, he

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[58] It was reported by Bukh«r» in his ¶a¯»¯ - the book of nourishments – chapter: That which the Prophet and his companions used to eat - ¯ad»th No. 5100 and Muslim in his ¶a¯»h – the book of asceticism and *al-raq«'iq* (i.e. *¯ad»ths* that soften the hearts).
[59] It was transmitted by the Im«m Ibn al-Qayyim in *Jal«' al-Afh«m*, p. 122.
[60] The meaning is that its feet, abdomen and around his eyes were black.
[61] It was reported by Muslim in his *¶a¯»¯* - the book of sacrifice – chapter: sacrifice is recommendable.
[62] *Jal«' al-Afh«m*, p. 122.
[63] …..
[64] *Al-Mufhim*, Vol. 5, p. 260.

said: “I start with the Ahl-al-Bait of the Messenger of Allah (peace and blessings be upon him”, thus he began with the wives then ‘Al».[65]

The Im«m Ibn Qayyim al-Jawziyyah said: Therefore, the sound view is that which was composed by the Im«m A¯mad that the Zak«h is indeed not allowed for them as it is the filth of the people, and Allah has saved the honourable and the superior (the Prophet) and his Ahl-al-Bait from all the children of ’ªdam’s filth. Nevertheless, it is astonishing how his wives can be included in his saying: “O Allah! Make the means of living of the Ahl-al-Bait Mu¯ammad to be q-t (nourishment), and his then saying in the sacrifice: “O Allah! Accept from Mu¯ammad and the Ahl-al-Bait of Mu¯ammad,” whilst we have the saying of ‘ª’ishah “The Ahl-al-Bait of Mu¯ammad never satisfied their appetite in bread made of wheat” and in the statement of al-Mu·all»: ‘Oh Allah! Bestow Your prayer upon Mu¯ammad and the Ahl-al-Bait of Mu¯ammad’, yet they [the wives] cannot be included in his saying: “Verily, Zak«h is not allowed for Mu¯ammad nor it is for the Ahl-al-Bait of Mu¯ammad,” despite the fact that it is part of the people’s filth. In this the wives of the Messenger of Allah are more deserving to be saved.[66]

**Ahl-al-Bait**

The term (Ahl-al-Bait) consists of two words: Al-Ahl and al-Bayt.
Each one of them is clear in meaning, and rather the argument is if the Ahl is added to the Bayt or to the man thus what is intended with it?
In explanation to what is meant with this expresion there are three opinions:

1- It includes all who have kinship or strong relation with the Bait or the man.

2- That it concerns the wives.

3- That it concerns the children.

The latter two opinions are strange and contradict the texts of the Book and the Sunnah. Thus the Noble Qur’«n has used the Ahl in connection to the wife of M-s« (peace be upon him) as in His saying:

فَلَمَّا قَضَىٰ مُوسَى ٱلۡأَجَلَ وَسَارَ بِأَهۡلِهِۦٓ ءَانَسَ مِن جَانِبِ ٱلطُّورِ نَارًا

Then, when Mûsâ (Moses) had fulfilled the term, and was travelling with his family, he saw a fire in the direction of Tûr (Mount).[67]

Also, the phrase is used in connection to the children as in the saying of The Exalted, when informing about N-¯ (peace be upon him):

[65] ‘*Al-Amw«l*’ by Ab» ‘Ubaid, pp. 236 – 237.
[66] *Jal«’ al-Afh«m*, p. 123.
[67] Al-Qa·a· 28:29.

رَبِّ إِنَّ ٱبۡنِى مِنۡ أَهۡلِى وَإِنَّ وَعۡدَكَ ٱلۡحَقُّ

Verily, my son is of my family! And certainly, Your Promise is true."[68]

This cannot be denied when taken into account with The Most High saying after that to N-¯:

إِنَّهُۥ لَيۡسَ مِنۡ أَهۡلِكَ‌ۖ إِنَّهُۥ عَمَلٌ غَيۡرُ صَـٰلِحٍ‌ۖ

Surely, he is not of your family; verily, his work is unrighteous."[69]

This oration has other points of view which will be covered later. Moreover, the reports of the prophetic Sunnah indicating the generality of the term (Ahl-al-Bait) will be covered too.

The term Ahl-al-Bait covers three homes which are; the home of lineage, the home of residence and the home of birth. Hence, Ban- 'Abd al-Mu³³alib ibn H«shim are Ahl-al-Bait to him (peace and blessings be upon him) from the lineage side; and it is said to the sons of the close grandfather: 'Bayt such and such is generous and noble.'

Some adopted the phrase "Ban- 'Abd al-Mu³³alib" as H«shim's descendants were limited to 'Abd al-Mu³³alib, as the scholar of Andalusia stated: Born to H«shim ibn 'Abd Man«f: Shaibah, namely 'Abd al-Mu³³alib where there is leadership and the honour, and no offspring remained ascribed to H«shim except from 'Abd al-Mu³³alib alone.[70]

His children are his Ahl-al-Bait from the birth side, and this term is comprehensive to all his children, it will lead to include those who passed away young among his male children such as al-Q«sim, 'Abd Allah and Ibr«h»m and from his female children such as his daughter Zainab and her children from Ab» al-'ª· ibn al-Rab»', namely 'Al»,[71] Om«mah,[72] his daughter Ruqayyah and her son 'Abd Allah[73] ibn 'Uthm«n ibn 'Aff«n, his daughter Um Kalth-m[74] and his daughter F«³imah, her two sons al-®asan and al-®ussain along with their descendants.

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[68] H-d 11:45.
[69] H-d 11: 46.
[70] *Jamharah Ans«b al-'Arab*, p. 14.
[71] In his '*al-Iast»'ab*', Vol. 3, p. 1134, the Im«m Ibn 'Abd Al-Barr wrote: He said: 'He was at the breast in Ban» Gh«±irah so the Messenger of All«h took him to be with him and his father was at the time still polytheist.' He said: 'This 'Al» ibn al-'ª· died and had already passed the age of puberty and the Messenger of All«h was sitting behind him on his camel on the day of *al-fat¯* (the conquest of Mecca). So he ('Al» ibn al-'ª·) entered Mecca and he was sitting behind the Messenger if All«h.'
[72] There are different opinions whether she had children or not.
[73] In his '*al-²abaq«t al-Kubr«*', Vol. 3, p. 54, Ibn Sa'd said, from Dh» al-N-rayn Uthm«n ibn 'Aff«n: 'He had a baby boy from Ruqayyah, the daughter of the Messenger of All«h, and named him 'Abd All«h and took that name as a nickname, which Muslims used to call him. Thus when 'Abd All«h reached the age of six a cock pecked him in his eyes so he became sick and died in Jum«d« al-'¬l«, the fourth year after Hijrah. The Messenger of All«h prayed [the funeral prayer] for him and Uthm«n ibn 'Aff«n descended into his hole [at the time of burial].
[74] Uthm«n ibn 'Aff«n married her and she was a virgin after Ruqayyah (may Allah be pleased with her) passed away. She died and had no children

In this regard, al-®«fiµ Ibn ®ajar al-Haitham» wrote in his *al-Fat«w« al-®ad»thiyyah*: As for the nobility resultant from being part of the noble body (the Prophet (peace and blessings be upon him)), this is not limited to F«³imah's children. Researchers have stated that if the children of Zainab from Ab» al-‘ª· or [those of] Ruqayyah and Um Kalth-m from Uthm«n (g) lived, they would have the same nobility and supremacy in a similar way to that of F«³imah's children).[75]

As for Ban- H«shim,[76]the evidence that they are from the Ahl-al-Bait of the Prophet (peace and blessings be upon him) include the ¯ad»th of *al-Thaqalain*, which was reported by Zaid ibn Arqam, from the Prophet, that he said: "To proceed. O mankind! Verily, I am a human and it is about time that the Messenger of my Lord might come where I have [then] to respond (to die); and I am leaving to you *Thaqalain* (two weighty things), the first one is: the Book of Allah, in it there is guidance and light, so take hold of the Book of Allah and adhere to it." Whereupon he (the Prophet) urged and aroused the interest in the Book of Allah. Then he said: "With respect to my Ahl-al-Bait; I remind you of Allah; I remind you of Allah; I remind you of Allah." ®u·ain asked: "And who are his Ahl-al-Bait, Zaid? Aren't his wives from his Ahl-al-Bait?" He said: "His wives are not from his Ahl-al-Bait, but rather his Ahl-al-Bait are those whom the Zak«h was made unlawful for after him." He (®u·ain) asked: "Who are they?" He replied: "They are the Ahl-al-Bait of ‘Al», the Ahl-al-Bait of ‘Aq»l, the Ahl-al-Bait of Ja‘far and the Ahl-al-Bait of ‘Abb«s." He said: "Are all those whom the Zak«h was made prohibited for?" He said: "Yes."[77]

It was reported by Muslim in his ¶a¯»¯, from ‘Abd Allah ibn al-®«rith ibn Nawfal al-H«shim»[78] that ‘Abd al-Mu³³alib ibn Rab»‘ah[79]told him that his father Rab»‘ah ibn al-®«rith said to ‘Abd al-Mu³³alib ibn Rab»‘ah and to al-Fa±l ibn ‘Abb«s: Go both of you to the Messenger of Allah (peace and blessings be upon him) and tell him to make me responsible for the Zak«h. Therefore he mentioned the ¯ad»th – "the Messenger of Allah (peace and blessings be upon him) said to us: "Verily, this Zak«h is just the filth of the people and it is indeed not allowed for Mu¯ammad nor for the Ahl of Mu¯ammad."[80]

Both Im«m Sh«fi‘» and Im«m A¯mad added in a narration from ‘Al» Ban» H«shim "Ban» al-Mu³³alib", the saying of the Prophet (peace and blessings be upon him): "Verily, Ban-

[75] *Al-Fat«w« al-®ad»thiyyah*, p. 119.
[76] The scholars said ‘Ban- H«shim’ to clarify that they are from the Messenger of All«h and his tribe, otherwise the scholars are united in opinion that the ones whom the Zak«h is made unlawful for and can be labelled with the term Ahl-al-bayt, and one should love and honour are the believers from Ban» H«shim and not the whole of Ban» H«shim, their Muslims and disbelievers! See *Fat¯ al-Wahh«b*, Vol. 1, p. 8 by Shaykh al-Isl«m Zakariyy« al-An·«r»; *Fat¯ al-Mu‘»n*, Vol. 1, p. 20, by Shaykh Z»n al-D»n al-Mal»b«r»; ‘*al-‘Uj«jah al-Zarnabiyyah f» al-Sul«lah al-Z»niyyah*’ from *al-®aw» li al-Fat«w«*, Vol. 2, p. 31 by al-®«fiµ al-Suy-³».
[77] It was reported by Muslim in his ¶*a¯»¯* - the book: the merits of the companions – chapter: some of ‘Al» ibn Ab» ²«lib's merits - ¯*ad»th* No. 2408.
[78] He is ‘Abd All«h ibn al-®«rith ibn Nawfal ibn al-®«rith ibn ‘Abd al-Mu³³alib ibn H«shim.
[79] He is ‘Abd al-Mu³³alib ibn Rab»‘ah ibn al-®«rith ibn ‘Abd al-Mu³³alib ibn H«shim, and it was said that his name is al-Mu³³alib.
[80] It was reported by Muslim in his ¶*a¯»¯* - the book: the Zak«h – chapter: leaving the use of the ’ªl of the Prophet on the Zak«h - ¯*ad»th* No. 1072.

H«shim and Ban- al-Mu³³alib are one thing".[81] And in one narration: "We and Ban- al-Mu³³alib don't separate from each other in pre-Islamic times nor in Isl«m."[82]
That is because Ban» al-Mu³³alib had been a significant support to Ban» H«shim in pre-Isl«m and Isl«m, different from their cousins from 'Abd Shams and Nawfal thus they let down the blockade which was imposed upon Ban» H"shim in their mountain pass besides other injustices.

Nevertheless, that does not mean we are to consider Ban» al-Mu³³alib as part of Ahl-al-Bait, as their deserving the fifth of the booties was for their support to Ahl-al-Bait (Ban- H«shim) and not because they were part of them.

This what Im«m Ab- ®an»fah, Im«m M«lik and Im«m A¯mad in one narration from him, hold as a view, that Ban» al-Mu³³alib are not from Ahl-al-Bait.

In this regard, Im«m Ab- Bakr al-Ja··«· (d. 370A.H./980C.E.), in his book *A¯k«m al-Qur'«n* wrote: As for Ban- al-Mu³³alib, they are not from Ahl-al-Bait of the Prophet (peace and blessings be upon him) as their family relationship to him is similar to that of Ban- Umayyah, and there is no argument that Ban» Umayyah are not of Ahl-al-Bait the Prophet, and likewise Ban- al-Mu³³alib.

If it is said: Why did the Prophet (peace and blessings be upon him) give them from the booty a share of the kinship that he had given to Ban» H«shim, and did not give Ban» Umayyah? Does this means that they are in the same position of Ban» H«shim in terms of having the Zak«h forbidden for them? The answer of that is that the Prophet did not give them because of solely kinship. When Uthm«n ibn 'Aff«n and Jubair ibn Mu³'am said: O Messenger of Allah! As for Ban- H«shim, we do not deny their merit of being close to you, but as for Ban- al-Mu³³alib, we and them in lineage are one thing, so that you gave them and gave us not. So he (peace and blessings be upon him) said: "Indeed, Ban» al-Mu³³alib did not to break with me in pre-Isl«m nor in Isl«m".
The Prophet (peace and blessings be upon him) informed the people that he gave not just because of the kinship but rather because of the support as well; and that if their response and support to him in pre-Isl«m and Isl«m is a grounds for the Zak«h to be forbidden for them it would be then an obligation to exclude from it the Zak«h of the Ahl-al-Bait of Ab» Lahab and some of the Ahl-al-Bait of al-®«rith ibn 'Abd al-Mu³³alib who are of his Ahl-al-Bait because they did not respond to him, and, on the other hand, the Zak«h should not be made unlawful for those who were in Isl«m alongside Ban» Umayyah because they did not oppose him; and this is ineffective justification.[83]

The Im«m Muffaq al-D»n ibn Qud«mah al-Maqdis» (d. 620A.H./1223C.E.) said: It is not right to compare Ban» al-Mu³³alib with Ban» H«shim as Ban» H«shim are closer to the

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[81] It was reported by Bukh«r» in his ¶*a¯»¯* - the book of virtues – chapter: he virtues of Quraish - ¯*ad»th* No. 3502.
[82] It was reported by Ab- D«wud in his Sunan – the book of land tax, chapter: in clarifying the position of the share of one fifth and the share of *Dh» al-qurb«* (kinsfolk), ¯*ad»th* No. 2980.
[83] *A¯k«m al-Qur'«n*, Vol. 3, pp. 170 – 171.

Prophet (peace and blessings be upon him) and more noble as well as that they are the Ahl-al-Bait of the Prophet, and for Ban» al-Mu³³alib to share with them one fifth of the booty did not deserve it just because of the kinship with the evidence that Ban» ‘Abd Shams and Ban» Nawfal are equal to them in connection to kinship yet they were given nothing.[84]

And the scholar Ab- al-Barak«t A¯mad al-Dard»r (d. 1302A.H./1884C.E. said: The branch of H«shim are certainly Ahl-al-Bait, and it is widely known that the branch of al-Mu³³alib are not Ahl-al-Bait.[85]

The evidence that the majority of the scholars use for Ban» al-Mu³³alib not to be included within the name of Ahl-al-Bait is apparent; thus the Prophet (peace and blessings be upon him) justified his action in including Ban» al-Mu³³alib in the booty, it was because they did not separate from Ban» H«shim neither in pre-Isl«m nor in Isl«m, but rather they used to be a support to them in all conditions.[86]
As for the Zak«h being made unlawful for them like the rest of the Ahl-al-Bait of the Prophet (peace and blessings be upon him) there is no proof for that and the principle is that the Zak«h is permitted for them and that those the Zak«h is forbidden for are Ban- H«shim.
The scholars have different views in regards to the Ahl-al-Bait of Ab» Lahab – they are the sixth *ba³n* (subdivision of a tribe). Is Zak«h made forbiddden for them as the rest of Ban» H«shim?

Their basis for that is that the Zak«h was made unlawful for Ban» H«shim as an honour to them and their offspring as they supported the Prophet (peace and blessings be upon him)

[84] *Al-Mughn»*: Vol. 2, p. 520.
[85] *Al-Shar¯ al-Kab»r*, Vol. 1, p. 493.
[86] In his ‘*Man«qib al-Sh«fi‘»*, Vol. 1, p.42’, al-®«fiµ al-Baihaq» said: Verily, he said that, and All«h knows best, because H«shim ibn ‘Abd Man«f is the father of the Messenger’s grandfather; he married a woman from Ban» al-Najj«r in Medinah who gave birth to Shaibah al-®amad, the grandfather of the Messenger of All«h, then H«shim died while he was with his mother. Hence, when he grew up his uncle al-Mu³³alib ibn ‘Abd Man«f went to him and took him from his mother. He brought him to Mecca on a camel having Shaibah al-®amad sitting behind. It was said then: Here is a slave owned by al-Mu³³alib! Thus that name took over [the previous one], and it was said: “‘Abd al-Mu³³alib”. Furthermore, when the Messenger of All«h was sent with the Message his people harmed him and were close to killing him. At which point Ban- H«shim and Ban- al-Mu³³alib, Muslims and disbelievers, stood up to support him and refused to hand him over [to Quraish]. When the rest of Quraish knew that there was no way to get to him, they congregated to write between them a signed agreement opposing Ban» al-Mu³³alib and Ban» H«shim, discouraging marriage and trade with or from them.
In his *Jaw«hir al-‘Aqdain*: p. 210’, al-Shar»f N-r al-D»n al-Samh-d» stated a similar view, where he said: Because al-Mu³³alib continued to be a supporter to H«shim. When H«shim died and his son Shaibah stayed with his mother from Ban» al-Najj«r in Medinah, al-Mu³³alib went to him and brought him to Mecca carrying him behind him so that they thought he [Shaibah] was a slave that he gained, thus they said: ‘Abd al-Mu³³alib and he became famous with it, then al-Mu³³alib informed them that he was his nephew. ‘Abd al-Mu³³alib continued with him then Ban- al-Mu³³alib entered with Ban» H«shim in their *shi‘ab* (mountain pass) and supported them when Quraish joined in alliance against them in the beginning of Isl«m so they were favoured with that.

both in their pre-Isl«m and in their Isl«m, while Ab- Lahab was devoted to harm him, so that his children accordingly did not deserve to be honoured.[87]

And as for the wives of the Prophet (peace and blessings be upon him) they are part of his Ahl-al-Bait due to their connection to him in *mu·«harah* (relationship by marriage).

They furthermore were made forbidden for men other than him to marry, while he was alive and after his death, and they are his wives in the life of this world and in the Hereafter. The motive that they have in connection with the Prophet (peace and blessings be upon him) to be of his Ahl-al-Bait is that of the lineage.

What is noticeable in the Book of Allah, the Most High is that the expression 'Ahl-al-Bait' appears only in two places, which are:
His saying, reporting the statement of the angels to S«rah the wife of Ibr«h»m (peace be upon him).

قَالُوٓاْ أَتَعۡجَبِينَ مِنۡ أَمۡرِ ٱللَّهِۖ رَحۡمَتُ ٱللَّهِ وَبَرَكَٰتُهُۥ عَلَيۡكُمۡ أَهۡلَ ٱلۡبَيۡتِۚ إِنَّهُۥ حَمِيدٞ مَّجِيدٞ

They said: "Do you wonder at the Decree of Allâh? The Mercy of Allâh and His Blessings be on you, O the family (of Ibrahîm) Surely, He (Allâh) is All-Praiseworthy, All-Glorious."[88]

And His saying regarding the wives of our Prophet (peace and blessings be upon him):

وَقَرۡنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجۡنَ تَبَرُّجَ ٱلۡجَٰهِلِيَّةِ ٱلۡأُولَىٰۖ وَأَقِمۡنَ ٱلصَّلَوٰةَ وَءَاتِينَ ٱلزَّكَوٰةَ وَأَطِعۡنَ ٱللَّهَ وَرَسُولَهُۥٓۚ إِنَّمَا يُرِيدُ ٱللَّهُ لِيُذۡهِبَ عَنكُمُ ٱلرِّجۡسَ أَهۡلَ ٱلۡبَيۡتِ وَيُطَهِّرَكُمۡ تَطۡهِيرٗا

And stay in your houses, and do not display yourselves like that of the times of ignorance, and perform As-Salât, and give Zakât and obey Allâh and His Messenger. Allâh wishes only to remove Ar-Rijs (evil deeds and sins) from you, O members of the family (of the Prophet) and to purify you with a thorough purification.[89]

In his Tafs»r, the Im«m and commentator Ab- ®iyy«n said: And the speech of the Angels to them with their statement regarding the Ahl-al-Bait is an evidence that the wife is included within Ahl-al-Bait, and also this is indicted too in S-rah al-A¯z«b and then he said: And what is meant with the bait is the bait of residence.[90]

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[88] H-d 11: 73.
[89] Al-A¯z«b 33: 33.
[90] *Tafs»r al-Ba¯r al-Mu¯»³*, Vol. 5, p. 245.

As for the second verse, this statement is addressed to the wives of the Prophet (peace and blessings be upon him) and the verse was revealed because of them and the ¯ad»th of the *kis«* (garment) confirms that.[91]

For this reason the ®«fiµ Ibn Kath»r said in his explanation to the verse: If what was meant was that the wives of the Prophet (peace and blessings be upon him) were the reason for the revelation and not anyone else, it is right. But if what is meant is that they were the only ones being referred to and not others (in regards the connection to the Ahl-al-Bait) that can be disputable, as there are existing ¯ad»ths indicating that what is meant is more general than that.[92]

In his Tafs»r, the Im«m, Ab- ®iyy«n said: The wives are not excluded from Ahl-al-Bait, but rather it appears that they are more deserving of this name as they stayed constantly in his house (peace and blessings be upon him).[93]

The ‘All«mah al-Shanq»³» said that those in doubt regarding the verse of ‘*al-ta³h»r*’ (purification) being revealed for the wives of the Prophet with the evidence that the pronoun in The Most High saying:

لِيُذْهِبَ عَنْكُمُ الرِّجْسَ

remove Ar-Rijs (evil deeds and sins) from you[94]

and in His saying:

وَيُطَهِّرَكُمْ تَطْهِيراً

and to purify you with a thorough purification[95]

is a masculine pronoun, and on this basis the subject in the verse does not have to be limited to the wives of the Prophet (peace and blessings be upon him).

The ‘All«mah al-²«hir ibn ‘ªsh-r, in his *al-Ta¯r»r wa al-Tanw»r* wrote: The Ahl-al-Bait are the wives of the Prophet (peace and blessings be upon him), and the statement is addressed to them, may Allah be pleased with them. So none can doubt that… the companions and those who followed them did not understand from the verse except that the wives of the Prophet are the ones meant with that, may Allah be pleased with them.[96]

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[91] Refer to the detail of this issue in my book (*Thumma Ab·art al-®aq»qah*), also the treatise ‘*’ªyah al-Ta³h»r*, Vol. 7, p. 224.
[92] *Tafs»r al-Qur’«n al-‘Aµ»m*, Vol. 6, p. 411.
[93] *Tafs»r al-Qur’«n al-‘Aµ»m*, Vol. 7, p. 224.
[94] Al-Ahzab 33:33
[95] Al-Ahzab 33:33
[96] *Tafs»r al-Ta¯r»r wa al-Tanw»r*, Vol. 22, p. 15.

Furthermore, the texts from the Book and the Sunnah establish that the wife is included in the names Ahl al-Rajul or Ahl-al-Baitihi.

The first evidence: The saying of Allah, The Exalted about M-s«:

إِذۡ قَالَ مُوسَىٰ لِأَهۡلِهِۦٓ إِنِّيٓ ءَانَسۡتُ نَارٗا سَـَٔاتِيكُم مِّنۡهَا بِخَبَرٍ أَوۡ ءَاتِيكُم بِشِهَابٖ قَبَسٖ لَّعَلَّكُمۡ تَصۡطَلُونَ

(Remember) when Mûsâ said to his household: "Verily I have seen a fire; I will bring you from there some information, or I will bring you a burning brand, that you may warm yourselves."[97]

It is known that nobody was with him in his journey except his wife. In explaining the previous verse, the Im«m al-Shawk«n» said: What is meant by his Ahl is his wife in his distance from Madyan to Egypt, as there was no one with him at the time except his wife, the daughter of Shu'aib, so that He [Allah] denominated her with the word 'al-Ahl' which indicates numerousness.[98]

In his explanation to the previous vesrse, al-²ab«³ab«'» explained that one of the Sh»ite scholars said: what is meant by his Ahl is his wife, who is the daughter of Shu'ab based on what Allah, the Most High stated in S-rah al-Qa·a·.[99]

The second evidence: The saying of Allah about M-s«:

فَلَمَّا قَضَىٰ مُوسَى ٱلۡأَجَلَ وَسَارَ بِأَهۡلِهِۦٓ ءَانَسَ مِن جَانِبِ ٱلطُّورِ نَارٗا قَالَ لِأَهۡلِهِ ٱمۡكُثُوٓاْ إِنِّيٓ ءَانَسۡتُ نَارٗا لَّعَلِّيٓ ءَاتِيكُم مِّنۡهَا بِخَبَرٍ أَوۡ جَذۡوَةٖ مِّنَ ٱلنَّارِ لَعَلَّكُمۡ تَصۡطَلُونَ

Then, when Mûsâ had fulfilled the term, and was travelling with his family, he saw a fire in the direction of Tûr (Mount). He said to his family: "Wait, I have seen a fire; perhaps I may bring to you from there some information, or a burning fire-brand that you may warm yourselves."[100]

Im«m al-Bai±«w» said in the explanation to the verse: with his wife, for it was reported that he spent the maximum of the two possible appointed times, thus he stayed after that ten more years with him [Shu'aib] then he [M-s«] decided to go back.[101]

The third evidence: The statement of the angels in S-rah H-d to S«rah the wife of Ibr«h»m:

[97] An-Naml 27:7
[98] *Tafs»r Fat¯ al-Qad»r*, Vol. 4, p. 126.
[99] *Tafs»r al-M»z«n*, Vol. 15, p. 342.
[100] Al-Qa·a· 28: 29.
[101] *Tafs»r al-Bai±«w»*, Vol. 4, p. 291.

قَالُوٓاْ أَتَعۡجَبِينَ مِنۡ أَمۡرِ ٱللَّهِۖ رَحۡمَتُ ٱللَّهِ وَبَرَكَٰتُهُۥ عَلَيۡكُمۡ أَهۡلَ ٱلۡبَيۡتِۚ إِنَّهُۥ حَمِيدٞ مَّجِيدٞ

They said: "Do you wonder at the Decree of Allâh? The Mercy of Allâh and His Blessings be on you, O the family (of Ibrahîm). Surely, He (Allâh) is All-Praiseworthy, All-Glorious."[102]

The fourth evidence: The Most High's saying in S-rah al-A¯z«b, addressing the wives of the Prophet (peace and blessings be upon him):

وَقَرۡنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجۡنَ تَبَرُّجَ ٱلۡجَٰهِلِيَّةِ ٱلۡأُولَىٰۖ وَأَقِمۡنَ ٱلصَّلَوٰةَ وَءَاتِينَ ٱلزَّكَوٰةَ وَأَطِعۡنَ ٱللَّهَ وَرَسُولَهُۥٓۚ إِنَّمَا يُرِيدُ ٱللَّهُ لِيُذۡهِبَ عَنكُمُ ٱلرِّجۡسَ أَهۡلَ ٱلۡبَيۡتِ وَيُطَهِّرَكُمۡ تَطۡهِيرٗا

And stay in your houses, and do not display yourselves like that of the times of ignorance, and perform As-Salât, and give Zakât and obey Allâh and His Messenger. Allâh wishes only to remove Ar-Rijs (evil deeds and sins) from you, O members of the family (of the Prophet) and to purify you with a thorough purification.[103]

We tackled this earlier.

Fifth evidence: From Anas ibn M«lik (may Allah be pleased with him) who said: When the Prophet (peace and blessings be upon him) married Zainab bint Ja¯sh, the banquet was bread and meat, and I was sent to invite [people] to eat…Then the Prophet went out heading towards the dwelling of 'ª'ishah, and said: "*As-Sal«mu 'alaikum Ahl-al-Bait wa ra¯matull«hi wa Barakatatum*". She replied: "*Wa 'alaika Sal«mu wa ra¯matull«hi wa barak«tuh*; how did you find your Ahl (wife)? May Allah bless you." Then he continued visiting the dwellings of all his wives saying to them similar to what he had told 'ª'ishah, and they would say to him as 'ª'ishah said…).[104]

Sixth evidence: The ¯ad»th of *al-ifk* (the Slander). While he was on the *minbar*, the Messenger of Allah said, reporting the accusation of 'Abd Allah ibn Ab» Sal-l to the mother of the believers: "O community of Muslims! Who can find me an excuse regarding a man whose slandering has reached my Ahl-al-Bait? By Allah I did not know anything about my Ahl but good, and they have mentioned a man (¶afw«n ibn al-Mu'a³³il) whom I have not known anything about him but good, and would not enter on my Ahl except in my company."[105]

Here the Prophet referred to his wife 'ª'ishah in this ¯ad»th as his Ahl-al-Bait.

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[102] H-d 11: 73.
[103] Al-A¯z«b 33: 33.
[104] It was reported by Bukh«r» in his ¶*a¯»¯* - the book of *Tafs»r* - ¯*ad»th* No. 4793.
[105] It was reported by Bukh«r» in his ¶*a¯»¯* - the book of *Tafs»r* - ¯*ad»th* No. 4750 and Muslim – the book of repentance – ¯*ad»th* No. 2770.

Seventh evidence: From Ibr«h»m, he said: Did you ask the mother of the believers about that which is disliked to use in the *nab»dh*? She answered: He (peace and blessings be upon him) prohibited us Ahl-al-Bait from using pumpkin and *al-muzaffat* (asphalt) in our *nab»dh*.[106]

Eighth evidence: From al-Aswad ibn Yaz»d, he said: I asked ‘ª’ishah (may Allah be pleased with her): What did the Prophet used to do at home? She said: He used to be in the service of his Ahl, if he heard the *’adh«n* he would go out [for prayer].[107]

Ninth evidence: From Ibn ‘Abb«s (may Allah be pleased with him) who said: The Messenger (peace and blessings be upon him) would spend successive nights starving and his Ahl not finding (food) for dinner, and most of their bread was made of barley.[108]

It is comprehensible that the discussions in the two ¯ad»ths are pertaining to the home of the Prophet where his wife resides and not the homes of his kinship.
All of these ¯ad»ths indicate clearly that the wives of the Prophet (peace and blessings be upon him) are from his Ahl-al-Bait.

### Al-‘Itrah

As for the word *al-‘Itrah*, what it is meant by it is the kinship of the man and his origin, thus linked with with the Prophet (peace and blessings be upon him) are Ban- H«shim solely.[109] Consequently, we cannot say about the wives of the Prophet (peace and blessings be upon him) that they are from his *‘itrah*.
Al-Khal»l al-Far«hid» (d. 175A.H./791C.E.) said: The *‘itrah* of the man are his relatives from his son, the sons of his son and the closest sons of his paternal uncle.[110]
Al-Jawhar» (d. 393A.H./1002C.E.) said: *al-‘itr* is with *kasrah* (the origin). And in the proverb: “Lam»s returned to her *‘itr*”, that is to say, she returned to her origin. [This proverb] is quoted as an example for one who returns to an abandoned character. *Al-‘itr* also is a plant used for medical treatment such as Marjoram. And in the ¯ad»th: “There is harm for the mu¯rim (pilgrim who is in consecration) to treat himself with *al-sin«* and *al-‘itr*”. Ab- ‘Ubaid said: *al-‘itr* is small trees, one [is called] *‘itrah*.[111]

On account of that, in defining al-‘itrah al-Jawhar- said: the *‘itrah* of the man are his offspring and close kinsfolk.[112]

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[106] It was reported by Muslim in his *¶a¯»¯* - the book of drinks - *¯ad»th* No. 1995.
[107] It was reported by Bukh«r» in his ¶a¯»¯ - the book of *Nafaq«t* – chapter: the man in the service of his Ahl - *¯ad»th* No. 5363.
[108] It was reported by al-Tirmidh» - the book of asceticism – chapter: the livelihood of the Prophet - *¯ad»th* No 2360; Ibn M«jah in his Sunan – the book of nourishment – chapter: the barley bread - *¯ad»th* No. 3347; and A¯mad in al-Musnad 2303 with a good isn«d, and the words are from Ibn M«jah.
[109] They are also called: Ban- ‘Abd al-Mu³³alib as H«shim only had ‘Abd al-Mu³³alib.
[110] *Kit«b al-‘Ayn*, Vol. 2, p. 66.
[111] *Al-¶i¯«¯*, p. 735.
[112] Ibid.

He transmitted from Ab» ‘Ubaid his saying: the *‘itrah* of the man are his family and close factions are his close kinsfolk.[113]
He also transmitted from ibn al-Sikk»t the saying: *al-‘itrah* is similar to *al-rah³* (kinsfolk).[114]
In addition, he transmitted from Ibn al-Muµaffar his saying: the *‘itrah* of the man are: his relatives from the sons of his paternal uncle, the close ones.[115]
And Ibn F«ris (d. 395A.H./1004C.E.): Some people said: It is that which is called “*al-marzaj-sh*” (Marjoram). He said: It only grows separated, and from this they contrasted it with the *‘itrah* of the man as they are his relatives with separate lineages, some from his father and others from his offspring like his children. And in relation to *al-‘itr*, he read [a line of poetry].[116]

Ab- Sa‘»d al-°ar»r said: *al-‘itrah* is the tree trunk… And the *‘itrah* of the Prophet (peace and blessings be upon him) are ‘Abd al-Mu³³alib and his children…[117]And of their proverbs: Lam»s went back to her *‘itr* and to her *‘ikr*, namely to her origin.[118]
In his *Tahdh»b al-Lughah*, al-Azhar» (370A.H./ 980C.E.) put forth the view - “the *‘itrah* of the Prophet (peace and blessings be upon him) are his Ahl-al-Bait, who are his Ahl-al-Bait whom the prescribed charity (Zak«h) was made unlawful for, that is to say, his relatives who have the fifth of the booty stated in S-rah al-Anf«l – he commented on that by saying: And this view to me is closest [to the appropriate meaning] and Allah knows best.[119]
Ibn Manµ-r (d. 711A.H./1311C.E.) said: The *‘itrah* of the man are his relatives, his children and others. It was said: They are his closest people. And it was said: They are his close family and close kinsfolk, those who died and those who elapsed, until he stated: And what is well known is that his *‘itrah* are his Ahl-al-Bait and these are the ones for whom the Zak«h and the prescribed charity was made unlawful for, namely the relatives who have the right to the fifth of the fifth in S-rah al-Anf«l.[120]
And the Shaykh al-²urai¯» (d. 1085A.H./1674C.E.) – one of the senior Sh»ite scholars - said: *Al-‘itrah* is the band, and they are the band of the Messenger of Allah (peace and blessings be upon him), and the band of the man are his people and tribe.[121]
Ibn al-A‘r«b» (d. 231A.H./845C.E.), was the only one among the rest of the linguists who said that the *‘itrah* means the children of the man and his offspring and no more, whereas al-Azhar» transmitted from his his statement: “*al-‘itrah* are the children of the man, progeny and descendants from his offsprng. Hence, the ‘itrah of the Prophet are the children of F«³imah al-Bat-l (the virgin).”[122]
Some who might have come across the statement of Ibn al-A‘r«b» thought that he found his long-desired objective in having *al-‘itrah* limited in the offspring of the Prophet (peace and blessings be upon him) excluding the rest of Ahl-al-Bait. Nevertheless, some did not know

[113] Ibid.
[114] Ibid.
[115] Ibid.
[116] *Mu‘jam Maq«y»s al-Lughah*, Vol. 4, 217.
[117] That is to say, Ban- H«shim, as H«shim’s offspring was restricted to Ban» al-Mu³³alib.
[118] *Tahdh»b al-Lughah*, Vol. 2, p. 157.
[119] Ibid.
[120] *Lis«n al-‘Arab*, Vol. 4, 538.
[121] *Mahma‘ al-Ba¯rayn*, Vol. 3, p. 116.
[122] *Tahdh»b al-Lughah*, Vol. 2: p. 157.

that Ibn al‘Arab»’s view necessitates that ‘Al», ‘Aq»l, Ja‘far and al-‘Abb«s be excluded from the *‘itrah* of the Prophet (peace and blessings be upon him) as they are not of his offspring.

We can say that the sectarians have no problem whatsoever in excluding all those I have mentioned from the name Ahl-al-Bait as well as from *al-‘itrah*, with the exception of ‘Al» (), but they cannot exclude him from *al-‘itrah* even if it is with the evidence of Ibn Al-A‘r«b» - it is a proof against them and not in their favour.
If someone says: He (‘Al») has been included in in the *‘itrah* as an exception without the rest of Ahl-al-Bait then what prevents others from being included? And where is the text from the Qur’«n and the Sunnah to prove this exception?!
On account of that, the Shaykh al-Muf»d - one of the great Twelver scholars – was more sensible than many authors today who hold fast to such weak *infir«d«t*, where he said of his objection to the sect of al-J«r-diyyah al-Zaydiyyah: Even though we use as evidence the statement of the Prophet (peace and blessings be upon him): “Indeed, I am leaving with you the *thaqalayn*: the Book of Allah and the Sunnah)” on the grounds of the Imamate of Am»r al-mu’min»n and Im«ms who come after him (may Allah reward them), we must refer in [this ¯ad»th] to its known and considered meaning, namely that the *‘itrah* of this man are magnificent, excellent and superior personalities among his Ahl.[123]
And in criticizing *al-‘itrah* being limited to the offspring of the Prophet (peace and blessings be upon him) excluding the other relatives he said: The more significant among the ‘itrah of the Prophet (peace and blessings be upon him) are his prominent people and his *lub«b* (core), as he has cited. Nevertheless, the core and the prominent people are not just the offspring without the involvement of the brothers, uncles and paternal cousins. However, if the matter is as you have stated that Am»r al-mu’min»n is from *al-‘itrah* and he is the master of the Im«ms and the best among them all, due to the fact that he is not part of the offspring, well this null and void by consensus.[124]
It is apparent that “*al-itrah* are my Ahl-al-Bait” is a detailed statement.

We have already stated that the term Ahl-al-Bait may include each of the followings: The Ahl-al-Bait of ‘Al», the Ahl-al-Bait of ‘Abb«s, the Ahl-al-Bait of ‘Aq»l, the Ahl-al-Bait of Ja‘far, the Ahl-al-Bait of al-®«rith[125] and the Ahl-al-Bait of Ab» Lahab[126], but not the Ahl-al-Bait of ‘Al» alone without the rest of al-‘itrah.

### *Al-qar«bah* and *al-‘ash»rah*

In his *Jamharah al-Lughah*, Ibn Duraid (d. 321A.H./933C.E.) said: The kinsfolk of the man are: the children of his father whom he associates with. Likewise when the following verse:

وَأَنذِرۡ عَشِيرَتَكَ ٱلۡأَقۡرَبِينَ

[123] *Al-Mas«’il al-J«r-diyyah*, p. 42.
[124] Ibid.
[125] They are Nawfal, Ab- Sufy«n the poet, Rab»‘ah and ‘Abd All«h (his name was ‘Abd Shams so the Prophet named him ‘Abd All«h). And from the females there is Hind, Bu¯ainah and Awr«.
[126] They are ‘Uqbah and Mu‘attab, and from the females Durrah with different wiew between the scholars whether they are amog those whom the Zak«h was made forbidden for them.

And warn your tribe (O Muhammad) of near kindred[127]
was revealed to him, the Prophet stood up and called out: “O Ban» ‘Abd Man«f, and the *‘ash»r,* the companion of the man is his wife who mixes with him in his home, and he is also a companion to her.”[128]

In his *al-Mu¯kam wa al-Mu¯»³ al-A‘µam* Ibn Sayyidah (d. 458A.H./1065C.E.) said: *Al-qar«bah* and *al-qurb«* (kinship) are the closest in lineage, and in the Holy Qur’«n:

وَبِذِى ٱلْقُرْبَىٰ

and to kinsfolk,[129]
there was no kinsfolk (*maqrabah*) between them. And *maqribah* or *maqrubah* is *qar«bah* (kinship), and the *’aq«rib* (relatives) of the man and *’qrab-h* are his near kindred. And in the Qur’«n:

وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ

And warn your tribe (O Muhammad) of near kindred.[130]

It is stated in the *tafs»r* that when this verse was revealed the Prophet ascended the ¶af« and he called the listeners closer and the closer, and step by step said: “O Ban» H«shim! O Ban» ‘Abs Man«f! O ‘Abb«s! O ¶afiyyah! Indeed, I own nothing except that it belongs to Allah! Ask me from my wealth whatever you wish”. This is from al-Zajj«j.[131]
And al-Mu¯aqqiq al-®alliy (d. 676A.H./1277C.E.), one of the significant Twelver scholars, said: his *‘ash»rah* (kinsfolk) are those among his people who are the closest in lineage.[132]
And the Twelver al-²urai¯» (d. 1085A.H./1674C.E.) said:

وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ

And warn your tribe (O Muhammad) of near kindred
“(Here) He [Allah] ordered the warning of the nearest. The kindred of the man was expained to be men who are from his tribe who they referred to as their company. *Al-Q«m-s* are the *‘ash»tah* (kindred) of the man who are the near children of his father, and the plural is *‘ash«’ir*.”

And what was mentioned by Ibn Sayyidah from al-Zajj«j and other scholars of Arabic cited that which was stated in the books of Tafs»r, collective *¯ad»th* books and by biographers, confirms that the two words *al-‘ash»rah* [kindred] and *al-qar«bah* [kinship] are more general than the rest of the terms which we have mentioned such as *Ahl-al-Bait*, *Ahl-al-Bait Mu¯ammad* and *al-‘itrah*.
Perhaps understanding the stated words in these narrations can clarify the intention.

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[127] Al-Shu‘ar«’ 26: 214
[128] *Jamharah al-‘Arab*, p. 397.
[129] Al-Nis«’ 4: 36.
[130] Al-Shu‘ar«’ 26: 214.
[131] *Al-Mu¯kam wa al-Mu¯»³ al-A‘µam*, Vol. p. 49.
[132] *Nukah al-Nih«yah*, Vol. 3, p. 126.

It was reported by Bukh«r» and Muslim in their two ¶*a¯»¯s* from Ab» Hurairah who said: When this verse was revealed:

وَأَنذِرۡ عَشِيرَتَكَ ٱلۡأَقۡرَبِينَ

And warn your tribe (O Muhammad) of near kindred

(He continues) The Messenger of Allah invited Quraish and said: "O Ban» Ka'b ibn Lu'ayy, save yourselves from the fire; O Ban» 'Abd Man«f, save yourselves from the fire; O Ban» H«shim! Save yourselves from the fire; O Ban» 'Abd al-Mu³³alib! Save yourselves from the fire; O F«³imah! Save yourself from the fire.[133]

And in the narration of Ibn 'Abb«s: "When the verse was revealed the Prophet (peace and blessings be upon him) mounted up on the ¶*af«*, and called: O Ban» Fahr! O Ban» 'Add»! The subclans of Quraish tribes came and whosoever could not go out would send a runner to find out what was happening.[134]

The Messenger of Allah had to put into effect the meaning of the noble verse that urged him to warn his tribe, so he invited the whole of Quraish counting each and every *ba³n* (subdivision of a tribe), thus he generalized and particularized.

Nevertheless, if his kinship or his kindred (peace and blessings be upon him) is only limited to Ban» H«shim then the warning would be to them and not to the whole of Quraish. One of the beautiful things we learn from this holy verse and noble *¯ad»th* is that which was stated by the Im«m al-Qur³ub» (d. 671A.H./1272C.E.): In this *¯ad»th* and verse is an evidence for the closeness in lineage… and it is a proof that it permissible for the believer to maintain close relations with the disbelievers as well to direct and advise.[135]

**Did Allah, the Most High make the action of loving Ahl-al-Bait a reward for the Message?**

All research around the saying of Allah, The Exalted:

قُل لَّآ أَسۡـَٔلُكُمۡ عَلَيۡهِ أَجۡرًا إِلَّا ٱلۡمَوَدَّةَ فِى ٱلۡقُرۡبَىٰۗ

Say (O Mu¯ammad) "No reward do I ask of you for this except to be kind to me in my kinship with you.[136]

focus on the word '*al-qurb«*' along with its explanation. Who are '*al-qurb«*' referred to in this verse?

Some said: The ones referred to in this verse are 'Al», F«³imah and their two sons al-®asan and al-®ussain, using as an authority a *munkar ¯ad»th* that they report in this regard.[137]

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[133] It was reported by Bukh«r» in his ¶a¯»¯ - chapter {And warn your tribe of near kindred} - *¯ad»th* 4493; and Muslim in his ¶a¯»¯ - chapter {And warn your tribe of near kindred} - *¯ad»th* No. 204

[134] It was reported by al-Bukh«r» in his ¶a¯»¯ - chapter {And warn your tribe of near kindred} - *¯ad»th* 4492.

[135] *Tafs»r al-Qur³ub»*, Vol. 13, p. 144.

[136] Al-Sh-r« 42: 23.

[137] In his *al-Mu'jam al-Kab»r*, Vol. 11, p. 351, A³abar«n» reported from Ibn 'Abb«s: "when the verse: "No reward do I ask of you for this except to be kind to me for my kinship with you." was revealed, they asked: "O Messenger of All«h! Who are your kinship that it is obligatory for us to be kind to?".

Others said: "The ones concerned are the kinship of the Messenger of Allah (peace and blessings be upon him) known as Ban- H«shim, or they are more general than that.

Most scholars such as Ibn 'Abb«s, 'Ikrimah, Muj«hid, Qat«dah, al-Sha'b» and others are in support that what is meant with *al-qurb«* in the verse are not the kinship of the Messenger of Allah (peace and blessings be upon him), but rather that which is between the Prophet and his people in terms of proportional kinship. Thus, indeed there is no *ba³n* (subdivision of a tribe) in Quraish except that he had kinships therein. So, what is meant by the verse is: I am not asking you for any reward for that I came with. On the other hand, I am asking you to love and preserve me due to my kinship with you. You are my people who are more obliged to obey and respond to me."

In al-Bukh«r» Ibn 'Abb«s recalls that Sa»d ibn Jubair was asked about this saying of Allah, and he answered: The *qurb«* are the Ahl-al-Bait of Mu¯ammad (peace and blessings be upon him)". Then Ibn 'Abb«d said to him: "You have been quick. In fact, there was no *ba³n* (subdivision of a tribe) except that the Prophet (peace and blessings be upon him) had a kinship therein". Thus, he said: "Except that you (Quraish) join that which is between us in regards *al-qar«bah*".[138]

Commenting on that, Al-®«fiµ ibn ®ajar (d. 852A.H./1448C.E.) said: "The meaning is: "Except that you love me because of my kinship so preserve me." The speech was especially to Quraish and the kinship he meant here is that of the group and kinship. It is as if he (peace and blessings be upon him) said: "Preserve me due to the kinship [between us] if you are not going to follow me because of the prophecy".[139]

Moreover, *al-'All«mah* al-Shanq»³» (d. 1393A.H./1973) said: "He (peace and blessings be upon him) used to have in each *ba³n* (subdivision of a tribe) from Quraish a *ra¯im* (kin) who would assist him against people's harm. However, Ab- ²«lib did that for him, yet it was not as reward for the conveyance (of Isl«m) as he did not believe.[140]

In his *al-²abaq«t* Ibn Sa'd reported from al-Sha'b»: people often asked us about this verse so we wrote to Ibn 'Abb«s (asking him about it). Then Ibn 'Abb«s wrote that the Messenger of Allah (peace and blessings be upon him) was in the middle of Quraish's lineage, that there was no district of Quraish except that they are linked to him on the basis of his birth. Consequently, Allah, The Exalted said:

قُل لَّآ أَسۡـَٔلُكُمۡ عَلَيۡهِ أَجۡرًا إِلَّا ٱلۡمَوَدَّةَ فِى ٱلۡقُرۡبَىٰ‌ۗ

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He replied: "'Al», F«³imah and their two sons". In its chain: ®arb ibn al-®assan al-²a¯¯«n. Al- Azdi said about him: His ¯*ad»th* is reliable. (*M»z«n al-i'tid«l*, Vol. 1, p. 469).

There is also in this ¯*ad»th* 'al-®usain ibn al-®asan al-Ashqar'. Al-Bukh«r» said about him: "He is unsettled". And Ab- Zur'ah said: "His ¯ad»th is *munkar* (disclaimed). As for Ab- ®«tim, he said: "He is not tha strong [in ¯ad»th]. Ab- Ma'mar al-Hudhal» said: "He is a liar". Al-Nis«'» and al-D«r«qu³n» said: "He is not that strong [in ¯*ad»th*]". See, *M»z«n al-'I'tid«l*, Vol. 1, p. 531.

In criticism of the contents of the narration, al-Zaila'» in *Takhr»j al-'a¯«d»th* (Vol. 3, p.235) said: The claim this verse was revealed in Medina is unlikely, it is without doubt Makkan. Moreover, F«³imah had, at the time, no children whatsoever, as she got married with 'Al» two years after the battle of Badr.

[138] Al-Bukh«r» reported it in his ¶a¯»¯ - ¯*ad»th* 4541.

[139] *Fat¯ al-b«r»*, Vol. 8, p. 564.

[140] *A±w«' al-Bay«n*, Vol. 7, pp. 69 – 70.

Say (O Mu¯ammad) “No reward do I ask of you for this except to be kind to me…..[141]

In respect of the reward of the transmission of the message we can say that this issue was put forward before our Prophet (peace and blessings be upon him) was sent, through five of the Prophets of Allah, the Most High, who are: N-¯, H-d, ¶«li¯, L-³ and ¶«li¯ (may Allah reward them), thus the statement of each one of them to his people, as in the Book of Allah, the Most High, the Almighty, was:

وَمَآ أَسۡـَٔلُكُمۡ عَلَيۡهِ مِنۡ أَجۡرٍۖ إِنۡ أَجۡرِىَ إِلَّا عَلَىٰ رَبِّ ٱلۡعَـٰلَمِينَ

“No reward do I ask of you for it (my Message of Islâmic Monotheism); my reward is only from the Lord of the 'Alamîn (mankind, jinn and all that exists).[142]

It is very strange for a Muslim to assume that the Prophet (peace and blessings be upon him) had asked the people for a reward for the Message that he came with from the Most High to take them from darkness to light.
How this can happen when he is the best Prophet of Allah? And the noble Prophets - peace be upon them - are brothers due to several reasons: Their religion is one, their mission is one, and they are more entitled to one another.
Allah said:

لَّآ أَسۡـَٔلُكُمۡ عَلَيۡهِ أَجۡرًا إِلَّا ٱلۡمَوَدَّةَ فِى ٱلۡقُرۡبَىٰۗ

“No reward do I ask of you for this except to be kind to me for my kinship with you.”

and did not say: “*illa mawaddata lil qurb«”* - except to be kind for my kinship with you, nor did he say “*al-mawaddah li dhaw- al-qurb«*” to be kind to the near relatives (of the Messenger (Mu¯ammad (peace be upon him)). If he wanted them to be kind to the near relatives he would have said: “*al-mawaddah li dhaw- al-qurb«*”.
He (Allah) said:

مَّا أَفَاءَ اللَّـهُ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّـهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ

And know that whatever of war-booty you gain, indeed one fifth of it is assigned to Allâh, and to the Messenger, and to the near relatives (of the Messenger).[143]

And He said:

مَّآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنۡ أَهۡلِ ٱلۡقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِى ٱلۡقُرۡبَىٰ

[141] *Al-²abaq«t al-Kubr«*, Vol. 1, p. 24.
[142] Al-Shu‘ar«’ 26: 109; See also: Y-nus 10: 72; H-d 11: 29 and 51; al-Shu‘ar«’ 26: 109, 127, 145, 164 and 180 and Saba’34 : 47
[143] Al-Anf«l 8: 41.

What Allâh gave as booty (Fai') to His Messenger (Muhammad) from the people of the townships - it is for Allâh, His Messenger and the kindred (of the Messenger).[144]

Likewise His saying:

فَـَٔاتِ ذَا ٱلْقُرْبَىٰ حَقَّهُۥ وَٱلْمِسْكِينَ وَٱبْنَ ٱلسَّبِيلِ ۚ

So give to the kindred what is due, and to Al-Miskîn (the poor) and to the wayfarer.[145]

And His saying:

وَآتَى الْمَالَ عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ

and gives his wealth, in spite of love for it, to the kinsfolk[146]

And there is likewise in other places in the Qur'«n.

All throughout the Qur'an we find it recommends respecting the rights of kinship with the Prophet (peace and blessings be upon him). And it is said in regards the kinsfolk of the man "*dhaw» al-qurb«* and not *f» al-qurb«"*. The verbal noun is stated here, without the noun it indicates that he did not mean "*dhaw» al-qurb«"*.

Thus if what is meant is to be kind to them He would have said "*al-waddah li dh» al-qurb«*" - to be kind to the kinship, and would not say "*f» al-qurb«*" for the kinship. Consequently, the one who asks to be kind to others does not say: I ask you to be kind to such and such, not to the kinship of such and such, but rather it would be: I ask you to be kind to such and such and to love to such and such, so when he said: to be kind for the kinship it was understood that what is meant was not "*lid haw» al-qurb«"* (to the kinship).

It is also said that the Prophet (peace and blessings be upon him) did not ask for a wage to deliver the message of his Lord, but rather his reward is from Allah as He (Allah) said:

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ

Say (O Muhammad) "No wage do I ask of you for this (the Qur'ân), nor am I one of the Mutakallifûn (those who fabricate)[147]

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[144] Al-®ashr 59: 7.
[145] Al-R-m 30: 38. Here is the full verse:

فَـَٔاتِ ذَا ٱلْقُرْبَىٰ حَقَّهُۥ وَٱلْمِسْكِينَ وَٱبْنَ ٱلسَّبِيلِ ۚ ذَٰلِكَ خَيْرٌ لِّلَّذِينَ يُرِيدُونَ وَجْهَ ٱللَّهِ ۖ وَأُو۟لَـٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ

So give to the kindred his due, and to Al-Miskîn (the poor) and to the wayfarer. That is best for those who seek Allâh's Countenance; and it is they who will be successful.
[146] Al-Baqarah 2: 177
[147] Sad 38: 86

And His saying:

أَمْ تَسْأَلُهُمْ أَجْرًا فَهُم مِّن مَّغْرَمٍ مُّثْقَلُونَ

Or is it that you (O Muhammad) ask a wage from them (for your preaching) so that they are burdened with a load of debt?[148]

And His saying:

قُلْ مَا سَأَلْتُكُم مِّنْ أَجْرٍ فَهُوَ لَكُمْ إِنْ أَجْرِىَ إِلَّا عَلَى ٱللَّهِ

Say (O Muhammad) "Whatever wage I might have asked of you is yours. My wage is from Allâh only [149]

But the exception here is cut off, as Allah said:

قُلْ مَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَن شَآءَ أَن يَتَّخِذَ إِلَىٰ رَبِّهِۦ سَبِيلاً

Say: "No reward do I ask of you for this (preaching), save that whosoever wills may take a Path to his Lord."[150]

There is no doubt that the love of the household of the Prophet (peace and blessings be upon him) is obligatory, but it was not established as obligatory in this verse, nor that their love was as a reward for the Prophet, but rather it is of that which Allah has commanded us with as He did with all other acts of worship.

And in the ¶a¯»¯ there is the sermon he delivered at a brook called Khamman between Makkah and Medina, where he said: "I remind you of Allah with respect to my Ahl-al-Bait; I remind you of Allah with respect to my Ahl-al-Bait."

It is also said that in the verse *al-qurb«* is definite with the *l«m*, so it is certain that the addressees are known within the order.

We have furthermore mentioned that when the verse was revealed neither al-®asan nor ®ussain were born yet, in fact 'Al» was not even married to Faa³imah. Hence, the *qurb«* (kinship) being addressed cannot be these, contrary to the kinship that is between him and them, for indeed it is known to them.

Shaykh al-Muf»d – among the Twelver scholars – held the same opinion to Shaykh al-Isl«m Ibn Taymiyyah in response to those who say that Allah, the Most High made the kindness to his Ahl-al-Bait peace be upon them as a reward for the Prophet (peace and blessings be upon him), and his performance in conveying the message along with guiding human beings, thus he said:

"It is not true to say that Allah, the Most High made the reward of His Prophet in the form of kindness to his Ahl-al-Bait, may peace be upon them, nor did He make that as a wage for him

[148] At-Tur 52:40
[149] Saba' 34: 47.
[150] Al-Furqan 25: 57.

(peace and blessings be upon him). This is because the everlasting reward for the Prophet is to draw closer to Allah, the Most High… on the grounds of His justice, generosity and openhandedness. Nevertheless, what is deserved for the actions does not depend on the servants as the deed must be purely for the sake of Allah, the Most High, and that whatever is for Allah, then the reward of that is for Allah and not anyone else."

This is the case though Allah, the Most High says:

وَيَٰقَوۡمِ لَآ أَسۡـَٔلُكُمۡ عَلَيۡهِ مَالًاۖ

"And O my people! I ask of you no wealth for it."[151]

And in another place:

يَٰقَوۡمِ لَآ أَسۡـَٔلُكُمۡ عَلَيۡهِ أَجۡرًاۖ

"O my people I ask of you no reward for it (the Message)."[152]

If the reward was what Abu Ja'far[153] believed in regards to the meaning of the verse, the Qur'«n would be contradicting itself. This is due to the fact that the verse will become: "Say [O Mu¯ammad to them]: "I do not ask from you any reward for it, but rather I ask you a reward for it". The meaning also can be: "Verily, my reward is from none but Allah, but rather my reward is from Allah and from others." This is impossible and not right for the Qur'«n to carry such meaning.

Similarly though Allah does say:

فَسَجَدَ ٱلۡمَلَٰٓئِكَةُ كُلُّهُمۡ أَجۡمَعُونَ

So, the angels prostrated themselves, all of them together.

إِلَّآ إِبۡلِيسَ أَبَىٰٓ أَن يَكُونَ مَعَ ٱلسَّٰجِدِينَ

Except Iblîs (Satan) - he refused to be among the prostrators.[154]

And the meaning in it is - but for the devil, and it is not grammatically an exception from the sentence.

And His saying:

فَإِنَّهُمۡ عَدُوّٞ لِّيٓ إِلَّا رَبَّ ٱلۡعَٰلَمِينَ

"Verily! They are enemies to me, save the Lord of the 'Alamîn (mankind, jinn and all that exists),"[155]

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[151] S-ra H-d 11: 29.
[152] H-d 11: 51.
[153] Ibn B«bawayh al-Qumm», known as 'al-¶ad-q' (the trustworthy).
[154] Al-®ijr 15: 30 – 31.
[155] Al-Shu'ar«' 26: 77.

The Meaning being: Except for the Lord of the Worlds, He is not the enemy.

This makes it very clear that the language is not ambiguous for one has some knowledge about the Arabic language. Furthermore, the affair is quite common among the linguists that need no evidence to support it.[156]

### Evidences from the Twelver tradition

Some might be deceived into thinking that what some contemporary authors have claimed – that Ahl-al-Bait are the Ban- of H«shim - is the opinion of Ahl al-Sunnah wal Jam«‘ah alone and that the Twelvers hold a different view.

When examining the Sh»‘ah reports from their original sources, as well as studying thoroughly the statements of the classical scholars[157] it becomes apparent to the researcher that the Sh»‘» heritage demonstrates that there is an agreement that Ahl-al-Bait are Ban-H«shim.

The reports are numerous, I will mention as an example the following:

1- In the book *Nahj al-Bal«ghah* Im«m ‘Al» ibn Ab» ²«lib is claimed to have said: “If the battle warmed up, and people retreated, The Messenger of Allah (peace and blessings be upon him) would send forward his Ahl-al-Bait as protection for his companions from the severity of the swords and arrowheads. Hence, Ab- ‘Ubaidah ibn al-®«rith was killed on the day of Badr, ®amza on the day of U¯ud Ja‘far at Mu’tah...[158]

2- In his *al-K«f»*, al-Kulayn» recorded from Zur«rah from Ab» Ja‘far who said: “The Messenger of Allah (peace and blessings be upon him) used to do something with the dead from Ban» H«shim he would not do with any of the other Muslims. When he prayed at al-H«shim» and sprinkled the grave with water he would put his hand on the grave to the point you could see his fingers in the mud. Consequently, if a stranger or a traveller came to Medina he would see the new grave and the trace hand of the the Messenger of Allah (peace and blessings be upon him) on it. He then would ask: “Who died among the Ahl-al-Bait of Mu¯ammad?”“[159]

Al-Majlis» said: This is a *¯asan* (good) *¯ad»th*.[160]

3- Reported Ibn B«bawayh al-Qumm» in *al-Am«l»*, from Ibn ‘Abb«s, he said: ‘Al» said to the Messenger of Allah (peace and blessings be upon him): O Messenger of Allah! Indeed, you love ‘Aq»l. He said: Yes, by Allah I indeed love him twice, a love for him and a love for the love of Ab» ²«lib, and his son will be killed in loving your son, thus the eyes of the believers will fill with tears, and the close angels will pray over him. Then the Messenger of

[156] *Ta·¯»¯ al-I‘tiq«d*, p. 140.
[157] This will be tackled later in more detail.
[158] *Nahj al-Bal«ghah* (A letter from ‘Al» to Mu‘«wiyah where he mentioned the superiority of ’ªhl al-Bait and their precedence.
[159] *Al-K«f»*, the book of funerals, chapter: squaring the grave and sprinkling it with water – narration number 4.
[160] *Mir’«t al-‘Uq-l, Shar¯ Akhb«r ’ªl al-Ras-l*, Vol. 14, p. 111.

Allah cried to the point that his tears flowed onto his chest. Hence, he said: To Allah I complain about what my *'itrah* will face after me. [161]

Hence, the Messenger of Allah established with this *¯ad»th* that both 'Aq»l and his son are from his *'itrah* (peace and blessings be upon him).[162]

4- In *Bi¯«r al-Anw«r* by al-Majlis», from Im«m al-®ussain, that after assembling his children, son, brothers and his family he looked at them and cried for a while and said: "Oh Allah! Verily, we are the *'itrah* of Your Prophet".[163]

Al-®ussain limited not the *'itrah* on himself and his sons Z»n al-'ªbid»n, but rather he made the word general to cover the others who were with him from the people of the house.

5- Also in *Bi¯«r al-Anw«r*, that one Sh»'ah addresed Im«m Zaid ibn 'Al» ibn al-®ussain, saying: O son of the Messenger of Allah! Are you not the owner of this matter? He replied: I am from the *'itrah*.[164]

6- In *al-Am«l»* Ibn B«bawaih al-Qumm» reported the witnessing of the two young boys of Muslim ibn 'Aq»l, saying to him: "O Shaykh! Do you know Mu¯ammad?" He repiled "How do I not know Mu¯ammad and he is my Prophet?" He asked "Do you know Ja'far ibn Ab» ²«lib?" He said "How do I not know Ja'far and Allah has brought forth two wings to him by which he flies with the angels the way he wishes." He said: "Do you know 'Al» ibn Ab» ²«lib?" He said: How do I not know 'Al» and he is the cousin of my Prophet and the brother of my Prophet? He said to him "O Shaykh, we are from the *'itrah* of your Prophet Mu¯ammad (peace and blessings be upon him) and we are from the children of Muslim ibn 'Aq»l ibn Ab» ²«lib in front of you, we ask you of a good food and you do feed us not, and from the cool drink and you supply us not...".[165]

7- In his "*Man«qib Am»r al-Mu'min»n* Mu¯ammad ibn Sulaim«n al-K-f» reported from Yaz»d ibn ®ayy«n who said: " I and ®u·sain ibn 'Uqbah departed to see Zaid ibn Arqam and sat with him. Then ®u·sain said to him: " O Zaid! Allah has honoured you and you saw a lot of good, so Zaid, tell us that which you have heard from the Messenger of Allah (peace and blessings be upon him)? Thereupon Zaid said: "One day, the Messenger of Allah stood up and addressed us in a place of water called "Khumm" between Makkah and Medina. There he glorified and praised Allah, and exhorted and reminded us then he said: To preceed. "O people, I am only a human being waiting for the Messenger of my Lord to come so that I will answer [him]. And I am indeed leaving to you *al-thaqalain*, one of them is the Book of Allah, in it there is guidance and light so adhere to the Book of Allah, and take hold of it." He urged and aroused the interest in the Book of Allah, and then he said: "And *Ahl-al-Bait»* I remind you of Allah with respect to my Ahl-al-Bait." He said it three times. ®u·sain said to him: "O

[161] *Am«l» al-¶ad-q*, p. 191, *¯ad»th* no. 200 and *Bi¯«r al-'Anw«r*, Vol. 22, p. 288, Vol. 44, p. 287.
[162] Later it will be demonstrated that the word *'itrah* is the synonym of *Ahl al-Bait*.
[163] *Bi¯«r al-'Anw«r*, Vol. 44, p. 383.
[164] *Bi¯«r al-Anw«r*, Vol. 46, p. 202.
[165] *Al-Am«l» li al-¶ad-q*, p. 143, *¯ad»th* No. 145.

Zaid! Who are his *Ahl-al-Bait*? Are his wives not part of his *Ahl-al-Bait*?" He replied: "Verily, his wives are of his *Ahl-al-Bait*, but rather his *Ahl-al-Bait* are those whom the Zak«h has been forbidden for them after his death. Then ®ussain asked him: "Who are they Zaid?" He said: "They are the Ahl-al-Bait of 'Al», the Ahl-al-Bait of Ja'far, the Ahl-al-Bait of 'Aq»l and the Ahl-al-Bait of al-'Abb«s.
Then ®u·ain asked: "Was the Zak«h made forbidden for all of these after him? He replied: "Yes".[166]

8- In his *al-I¯tij«j* al-²ubrus» reported from Ab- al-Fa±l Mu¯ammad ibn 'Abdull«h Al-Shaib«n», with an attribution described by al-²ubrus» to be authentic from trustworthy men, that the Prophet (peace and blessings be upon him), during the sickness that eventually killed him, went out for prayer, relying on al-Fa±l ibn 'Abb«s and a young boy [that used to work for him] called Thawb«n… When he prayed he returned to his home, and said to his servant: "Sit down on the door and do not block any of the An·«r from the view and he fainted. The An·«r came and fixed the eyes on the door and said: Ask permission for us to the Messenger of Allah. The servant said: "He is unconscious and has his wives with him" so they started crying. Consequently, the Messenger heard the crying and asked: "Who are these?" They said: "Al-An·«r." He asked: "Who is here among my *Ahl-al-Bait*? They replied: "'Al» and al-'Abb«s". He called them and went out leaning on both of them.' [167]

9- The Twelver Shaykh al-²-s» narrated that the Im«m Ja'far al-¶«diq said: "When the Messenger of Allah (peace and blessings be upon him) gave in marriage F«³imah to 'Al», may peace be upon them, he entered her room and found her crying. Thus he said to her: "What makes you cry? For, by Allah! If there was anyone among my *Ahl-al-Bait* better than him ['Al»] I would have giving you in marriage to them."[168]

10- From Salm«n al-F«ris», he said: Whilst I was sitting with the Prophet (peace and blessings be upon him) in the mosque al-'Abb«s ibn 'Abd al-Mut³³alib entered and gave his greetings. The Prophet replied and welcomed him. Thus he [al-'Ab««s] said: "O Messenger of Allah! By which qualities was 'Al» ibn Ab» ²«lib made that distinguish him from us *Ahl-al-Bait* and are the sources the same?" The Prophet said: "So I will tell you uncle..."[169]
In this *¯ad»th* the Messenger of Allah (peace and blessings be upon him) confirmed to al-'Abb«s that he is indeed of *Ahl-al-Bait*, then he told him the reason why 'Al» ibn Ab» ²«lib was better than him and the remaining men among *Ahl-al-Bait*.

11- From Ibn 'Abb«s: One day, the Messenger of Allah (peace and blessings be upon him), came out holding the hand of 'Al» ibn Ab» ²«lib saying: "O An·«r, O Ban» H«shim, O Ban» 'Abdul Mu³³alib, I am Mu¯ammad the Messenger of Allah, for indeed I was created from a blessed clay along with four of my family, namely - myself, ®amzah, 'Al» and Ja'far..."[170]

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[166] *Man«qib al-Im«m Am»r alMmu'min»n*, Vol. 2, p. 116 and *Kashf al-Ghummah*, Vol. 1, p. 549.
[167] '*Al-I¯tij«j*', Vol. 1, p. 70; and '*Bi¯«r al-Anw«r*', Vol. 28, p. 176.
[168] Al-²-s», *al-Am«l»*, p. 40, *¯ad»th* No. 45.
[169] *'Irsh«d al-Qul-b*, Vol. 2, p. 403; *Bi¯«r al-Anw«r*, Vol. 43, p. 17; and *al-Asr«r al-F«³imiyyah*, *¯ad»th* No. 45.
[170] *Al-Am«l» li al-¶ad-q*, p. 275, *¯ad»th* No. 275 and 306 ; and *al-Khi·«l*, Vol. 1, p. 204.

12- It was narrated that the Prophet said: “Verily, my Lord has chosen me and three of my Ahl-al-Bait and I am the master and the one who has more fear of Allah of the three without pride. He (Allah) has chosen me, over ‘Al» and Ja‘far, the two sons of Ab- ²«lib and ®amzah ibn ‘Abdul Mu³³alib. We were [at the time] sleeping on level land, there was not one of us but he was lying his garment on his face.[171]

13- It was narrated that the Prophet said during his fatal illness to his daughter F«³imah al-Zahr«’: “After me ‘Al» is the best of my nation, where ®amzah and Ja‘far are the best of my Ahl-al-Bait after ‘Al».”[172]

14- In the Battle of Badr, when ‘Ubaidah ibn al-®«rith ibn ‘Abdul Mu³³alib (may Allah be pleased with him) was carried to the Messenger of Allah (peace and blessings be upon him) injured and near to death, he said: “O Messenger of Allah! Am I not a martyr?” The Messenger said: “Yes, you're the first martyr of my *Ahl-al-Bait*.”[173]

Therefore it is established this way that the narrations of the Twelvers agree with those of Ahl al-Sunnah wal Jam«‘ah in the fact that the name Ahl-al-Bait includes Ban» H«shim with all their branches.

### Some Twelver testimonies confirming what we have mentioned

The reports of the Sh»‘ah are not the only ones that lay testament to the fact that what is meant with Ahl-al-Bait of the Prophet (peace and blessings be upon him) and his *‘itrah* are the sons of H«shim in particular, but rather the senior Twelver scholars have establish this fact very clearly in their works. Here are the the clarifying statements:

**Ibn B«bawaih al-Qumm» “al-¶ad-q” (d. 381 A.H):**

He said in his book *Kam«l al-d»n wa tam«m al-ni‘mah*, explaining the meaning of Ahl-al-Bait and *al-‘itrah*:

As for the term ‘*al-’ahl*’, thus they are the offspring from the man’s children, the children of his father, grandfather and those closest to him who are known in the society to be under that category. The son of the grandfather who is more distant cannot be part of Ahl. You do not see Arabs call *al-‘ajam* (non-Arabs): ‘*Ahlun«*’ (our family), despite the fact that Ibr«h»m, peace be upon him, is their grandfather; and among the Arabs, Mu±ar do not say to Iy«d: *Ahlun«*, nor to Rab»‘ah; for the rest of Quraish to be the Ahl of the Prophet the children of Mu±ar and the rest of the Arabs would be his Ahl too.

The Ahl covers the man’s Ahl-al-Bait and his closest kin. Therefore, the Ahl of the Messenger of Allah (peace and blessings be upon him) are Ban- H«shim excluding others. Thus, if it is confirmed that his saying: “I am leaving to you that which if you adhere to it you

[171] *Tafs»r al-Qumm»*, Vol. 2, p. 147; and *Bi¯«r al-Anw«r*, Vol. 22, p. 277 and Vol. 35, p. 214.

[172] *Kam«l al-D»n*, (What was reported from the Prophet in the text for one standing and that he is indeed (the twelfth among the Im«ms), p. 245.

[173] *Man«qib ’«l Ab» ²«lib*, Vol. 1, p. 188 and *Bi¯«r al-Anw«r*, Vol. 19, p.225.

will not go astray, the Book of Allah and my *‘itrah* , my family.” Hence, if someone asks: What is the *‘itrah*? He, may peace be upon him, explained it by his saying: “My family.”

It is likewise in the language that the *‘itrah* is a tree that grows at the opening of a lizard hole. In his *Kit«b al-’amth«l* Abu ‘Ubaid said: It was narrated from Abu ‘Ubaidah: The *‘itr* and *al-‘i³r* are the the origin of man, and from that there is their saying “Lam»s returned to her *‘itr*.”[174]
That is to say, she went back to a behaviour that had left. Hence, *al-‘itrah* in the origin of language is the man’s family. And this is similar to what the Messenger of Allah (peace and blessings be upon him) had said “‘*Itrat»* are my family,” It becomes clear that the *‘itrah* covers the Ahl, the children and others. However, if the *‘itrah* is not the Ahl and rather it is the children excluding the rest of his family, his saying: “Indeed, I am leaving you that which if you adhere to it you will not go astray - the Book of All«h and my *‘itrah*, my Ahl-al-Bait, thus they indeed will not separate until they come to the ¯*aw*±” means ‘Al» ibn Ab» ²«lib would be excluded on the grounds of this condition.[175]

**Al-Muf»d (d. 413 A.H.)**
In his response to the J«r-d»’s[176], al-Muf»d clarified the meaning of ‘*al-‘itrah*’ according to Twelver belief, he said: “The J«r-d» group claimed: We certainly have an evidence for al-®asan and al-®ussain, peace be upon them, along with their sons to be distinguished with the imamate - without the other sons of the commander of the believers, peace be upon them, the rest of Ban- H«shim and all people without exception – namely the saying of the Prophet (peace and blessings be upon him): “I am leaving to you that which if you adhear to it you will not go astray, the Book of Allah and my ‘itrah are my family), for indeed they both will not separate until when they come to me in the ¯*aw*±.”
The Twelvers said: It is more appropriate for this report to be a proof for those who made the argument for imamate in Ban- H«shim than the two son of F«³imah, may peace be upon both of them. This is due to the fact that all of Ban- H«shim along with the family of the Prophet (peace and blessings be upon him), without argument, are his *‘itrah*. Otherwise, if you suggest that the ruling in this report is for it to mean the sons of F«³imah peace be upon her, your enemies among the Twelvers will suggest the ruling that among the sons of F«³imah are the sons of al-®ussain and those of his brother that existed after them So how can you avoid this?
The J«r-d» group said: The word ‘*al-‘itrah*’ linguistically means the essence and/or the prominent people, from that it has been said: ‘*‘itratu al-misk*’, namely its particularity. This means that the *‘itrah* of the Prophet (peace and blessings be upon him) are his inheritors excluding others among Ban- H«shim.

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[174] *Al-‘itr*: the origin, and Lam»s is a name of a woman. This is a proverb used for the one who goes back to an abandoned bad habit.
[175] *Kam«l al-d»n*, p. 242.
[176] One of the Zaidi sects. It was known as “al-J«r-diyyah” attributed to it founder Ab» al-J«r-d “Ziy«d ibn al-Mundhir”, who claimed that the Prophet (peace be upon him) specified ‘Al» ibn Ab» ²«lib with the quality and not the name. Consequently, ‘Al» was the Im«m after the Prophet and that the people went astray and became disbelievers by not following his example after the Messenger.

The Twelvers also said: The *'itrah* of the Prophet (peace and blessings be upon him) are the notables and *lub«b* essence as you have cited with in regards to the musk, but yet the *lub«b* essence and the notables are not the *dhuriyyah* which excludes the brothers, uncles and cousins from the paternal side. If the affair is how you have stated then the commander of the believers will be, as result, excluded from the *'itrah* and he is the master and the best of the imams… so this is null and void by consensus.
The J«r-d» group said: This imposes an obligation upon the Twelvers that al-'Abb«s and 'Abd Shams and their sons must be included within the *'itrah* left by the Prophet (peace and blessings be upon him) in his Ummah if the *'itrah* exceeds the heirs to cover other members of the Ahl. Nevertheless, this refutes the doctrine of the Sh»'ah.
The Twelvers said: This can be imposed on us if we hold onto the imamate based on the name '*al-'itrah* as the Zaidis have done. But we rather do not rely on that nor do we make it a foundation in our argument...[177]

**The Twelver Shaykh, al-²-s» (d. 460A.H.):**
In his book *al-Mabs-³*:
The imposed charity is forbidden for the Prophet (peace and blessings be upon him) and his family who are the sons of H«shim, and it is not prohibited for those not born from H«shim, namely al-Mu³³alib»n and others. However, there is no H«shim» except that he is from the sons of Ab» ²«lib, *al-'Alawiyy»n*, *al-'Aq»liyy»n* and *al-Ja'fariiyy»n* as well as from the sons of al-'Abb«s ibn Ab» ²«lib and from the sons of al-®«rith 'Abd Al-Mu³³alib as well as from the sons of Ab» Lahab.[178]
He wrote in another place: What is meant with his Ahl-al-Bait are Ban- H«shim in particular; they are the sons of Ab» ²«lib, al-'Abb«s and Ab» Lahab, as H«shim had no descendant except from those [mentioned]. Some opponents added the sons of 'Abd al-Mu³³alib and all of 'Abd Man«f's sons, who are four in numbers: H«shim, al-Mu³³alib, Nawfal and 'Abd Shams. Moreover, this is their view too in regards the share of Dh» al-qurb«, and the first [opinion] is the sound one as there is a consensus of the sect upon that.[179]
Al-²-s» specified that the ones given the name Ahl-al-Bait al-Nabiyy are the sons of H«shim, that is to say the sons of Ab» ²«lib (al-'Alawiyy»n, al-'Aq»liyy»n, al-Ja'fariyy»n), the sons of al-'Abb«s, the sons of al-®«rith and the sons of Ab» Lahab.

**Ibn Idr»s al-®aliyy (d. 598A.H.):**
In his book *al-Sar«'ir al-®«w» li Ta¯r»r al-Fat«w»*: "His *itrah* are the ones more particular to him from his people and kinsfolk. Tha'lab and Ibn al-A'r«b» from the linguists have determined this [definition].[180]

**Ibn al-Mu³ahhar al-®aliyy (d. 726A.H./1325C.E.):**
He said in his book *Qaw«'id al-'A¯k«m*:

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[177] *Al-Mas«'il al-J«r-diyyah*, pp. 39 – 41.
[178] *Al-Mabs-³*, Vol. 1, p. 259.
[179] Ibid, Vol. 3, p. 302.
[180] *Al-Sar«'r*, Vol. 3, p. 158.

The Ahl-al-Bait are the kin, and '*al-'itrah*' are those closer in lineage. It is said that [the meaning of] '*al-dhurriyyah*' and '*al-'ash»rah*' is the kinship.[181]
In the main we see the saying of the Most High:

إِنَّمَا ٱلصَّدَقَٰتُ لِلۡفُقَرَآءِ

As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor).[182]
excludes 'Abd al-Mu³³alib being so close [to the Prophet (peace and blessings be upon him)], and their status was high, thus the rest [of the poor] will remain on the whole. Nevertheless, using the *qiy«s* (juristic deduction) in regards to Ban» al-Mu³³alib is ineffective, as Ban» H«shim are closer and more honourable and they are the Ahl-al-Bait of the Prophet.[183]

**Al-Mu¯aqqiq al-Kark» (d. 940A.H./1533C.E.):**
In his explanation to *Qaw«'d al-A¯k«m* by Ibn al-Mu³ahhar al-®aliyy, al-Kark» said:
His [Ibn al-Mu³ahhar's] saying: "*al-'itrah*": means, the nearest to him [the Prophet (peace and blessings be upon him)] in lineage. It is said that [the meaning] is '*al-dhuriyyah*'. The first view is Ibn Idr»s's while the second is Ibn Zahrah's. Both of them justified their opinions by quoting from the experts of language. There is no doubt that the first [view] is widely known. He said in *al-Q«m-s*: '*Al-'itrah*' are the offspring, kinsfolk and the clan of a man, the closest among those who have not passed away. There is a similar explanation in *al-As«s* quoting from *al-'ayn*.[184]

**Al-Mawl« Mu¯ammad Taqiyy al-Majlis» (d. 1070A.H./1659C.E.):**
He said in his book *Raw±at al-Muttaq»n f» Shar¯ man l« Ya¯±uruh al-Faq»h*:
*Al-'itrah'* are the offspring, kinsfolk and the clan of a man who are close to him. They are the family of the Prophet, may the blessing of Allah be upon them, as it was reported from him (peace and blessings be upon him) in the *mutw«tir ¯adiths*: "Indeed, I am leaving you the *Thaqalain*, the Book of Allah and my *'itrah*, my family.".[185]

**Al-Mawl« Mu¯ammad ¶«li¯ al-M«zindr«n» (d. 1081A.H./1670C.E.):**
He said in his explanation to '*U·-l al-K«f»*':
It was transmitted from the Shaykh of al-'ªrif»n, Bah«' al-Millah wa al-D»n[186] from some people of perfection in establishing the meaning of the Ahl-al-Bait, a statement that is suitable mentioning in this context; namely that the Ahl-al-Bait of the Prophet (peace be upon them) are those who are traced back to him, and they fall into two categories:

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[181] *Qaw«'d al-A¯k«m*, Vol. 2, p.451.
[182] Al-Tawbah 9: 60.
[183] *Muntah« al-²alab*, Vol. 1, p. 525.
[184] *J«mi' al-Maq«·id*, Vol. 10, p. 69.
[185] *Raw±at al-Muttaq»n*, Vol. 5, p. 462.
[186] He meant: Bah«' al-D»n Mu¯ammad ibn al-®ussain ibn 'Abd Al-¶amad al-®«rith» al-'ªmil», one of the senior Twelver scholars. Mu¯sin al-Am»n said about him in his *A'y«n al-Sh»'ah*, Vol. 1, p. 146 "The Shaykh Bah«' al-D»n Mu¯ammad ibn al-®ussain al-®«rith» al-'ªmil», the jurist, *al-mu¯addith*, the compiler of all sort of arts; he was Shaykh al-Isl«m in A·bah«n during the government of 'Abb«s al-¶afw», but he left all that and travelled around the world for thirty years.

First: Those traced back to him in terms of image and body such as his children and the like among his relatives sharing with him the same features, and follow them on paper in at least one of his relatives for whom the charity was made forbidden.

Second: Those who traced back to him morally and spiritually. That is to say his spiritual children among the deep-seated scholars, the perfect Awliy«' and the wise men devoting themselves to Allah, who acquire knowledge from the lights of his lamp, both his predecessors by time or those who reached to see him. There is no doubt that the second category is stronger than the first, and if the two are combined that will be a light upon a light as it is the case with well-known Im«ms from the sanctified *'itrah* may the blessings of Allah be upon them all.[187]

**Al-Mawl« Mu¯ammad Ism«'»l al-M«zindar«n» al-Khawaj-'» (d. 1173A.H./1759C.E.):**
He said in his treatise *al-Faw«'id f» Fa±l Ta'l»m al-F«³imiyy»n* the following:
The previous information[188]shows that the Ahl-al-Bait Mu¯ammad, Ahl-al-Baitihi and Dhurriyyatih can be used to name other than the sinless among them,[189] but rather [this can apply] to the oppressors who are not closer to the Im«m of their era and others among the oppressors of this Ahl-al-Bait.
With regard to the fact that they are traced back to him (peace and blessings be upon him) they are called *al-Ahl-al-Bait* and considering their affiliation to him by means of being born from him they are called Dhurriyyatah and Ahl-al-Baitihi. [190]

**Ahl-al-Bait between honour and individuality**
May Allah grant me and you success to that which He loves and is pleased with, that Allah, the Most High has preferred some of *Ahl-al-Bait* over some with degrees. Hence, there is among them who was mentioned with special virtues and was pointed out with exceptional honour. On the other hand, there is of them he who is as the rest of Ahl-al-Bait in general virtues and not favoured any of them with excellence.
And *Ahl-al-Bait* in this context are of two parts: One part has accomplished the general honour, and these are the believers among Ban» H«shim and the wives of the Prophet (peace and blessings be upon him). Furthermore, those stated have in terms of position, honour and respect that which make them distinguished from the rest of the Muslims. One should love these individuals on the grounds of the level of their faith, thus whosoever adds to his kinship to the Messenger of Allah (peace and blessings be upon him) knowledge in the religion and piery he has to be more beloved to us than those who are less than him therein; and whosoever among them is closer to the Messenger of Allah is more beloved to our hearts than one who is distant in lineage.

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[187] *Shar¯ U·-l al-K«f»*, Vol. 2, pp. 26 – 27.
[188] This information about the twelve Im«ms, he has transmitted it from the author and come to the previously mentioned result.
[189] The Twelvers believe that there are fourteen sinless persons, namely, the Prophet, his daughter F«³imah, 'Al» ibn Ab» ²«lib along with his sons al-®assan and al-®ussain and nine among the sons of al-®ussain.
[190] *Ris«lah Fa±l al-Dhurriyyahh al-'Alawiyyah al-F«³imiyyah*, from the book '*al-Ras«'il al-I'tiq«diyyah*, Vol. 1, p. 391.

The evidence for this honouring is what was reported that al-‘Abb«s, the uncle of the Messenger of Allah, complained to him of Quraish frowning and ending their talks when he met with them, so the Messenger of Allah (peace and blessings be upon him) got very angry to the point his face became red and perspired and said: “By Whose Hand my soul is in, faith enters not the heart of a man unless he loves you for Allah and His Messenger.”[191]

In the narration of Ab» al-°u¯«[192] from Ibn ‘Abb«s, who said: Al-‘Abb«s came to the Messenger of Allah (peace and blessings be upon him) and said: “You have left within us people with rancour after what you have done [to them]. Thus, the Messenger of Allah replied: “You will not reach the good - or he said ‘the faith’ – unless they love you for Allah and for my kinship. Would Mur«d wish to ask for my intercession and Ban- ‘Abd al-Mu³³alib wish not?”[193]

And from al-²abar«n»: The Prophet (peace and blessings be upon him) said: “They will not reach the good unless they love you for Allah and my kinship. Would Salhab,[194] a quarter from Mur«d, wish for my intercession and Ban- ‘Abd al-Mu³³alib wish not for it?”[195]

Al-®«kim reported in “*al-Mustadrak*”, from the Prophet (peace and blessings be upon him), that he said: “By Whose Hand my soul is in, there is noone who hates us, we the Ahl-al-Bait except that Allah makes him enter the Hellfire”.[196]

As for the evil among them (Ahl-al-Bait), who abandons the guidance of the Prophet (peace and blessings be upon him) thus he should be hated based on his deception and how distant he is from the guidance of Mu¯ammad, that is if his abhorrence takes him not to a degree of

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[191] In its *isn«d* there is Yaz»d ibn Ab» Ziy«d who is weak, but the *¯ad»th* was reported from a different way in *Sunan Ibn M«jah* and *Mustadrak al-®«kim* from Ab» Subrah al-Nakh‘», from Mu¯ammad ibn Ka‘b al-Quraµ», from al-‘Abb«s ibn ‘Abd al-Mu³³alib, he said: “We used to find the group from Quraish talking and they would stop their conversation [if they saw us passing]. Hence, we mentioned that to the Messenger of All«h, he said: “What about some people if they are talking and see a man from my Ahl-al-Bait they put an end to their conversation. By All«h! The faith will not enter a man’s heart until he loves them [Ahl-al-Bait] for the sake of All«h and for me being a kin to him.” In his *Mi·b«¯ al-Zuj«jah*, Al-B-·air» said: The men of its *isn«d* are trustworthy. But it was said that the narration of Mu¯ammad ibn Ka‘b from al-‘Abb«s is *mursalah*.

Furthermore, al-®«kim after reporting the *¯ad»th* said: Ziy«d from ‘Abd All«h ibn al-®«rith from al-‘Abb«s, thus if this evidence is taken from the *¯ad»th* of Ibn Fu±ail we can authenticate it.

However, I found the highly regarded Im«m Taqiyy al-D»n Ibn Taymiyyah saying in his *Majm-‘ al-Fat«w«*, Vol. 27, p. 268: It [the *¯ad»th*] was reported from the Prophet from good ways.

[192] On the authority Ibn Ab» Shaibah in *al-Mu·annaf*, Vol. 7, p. 518, from Ab» al-°u¯« Muslim ibn ¶ab»¯, he said: Al-‘Abb«s said: O Messenger of All«h! Verily, we see people with [unhappy] faces because of [the penalties] you imposed on them, to which the Prophet of All«h said: “They will never achieve good unless they love you for the sake of All«h and for my kinship. How come that Salhab wishes to attain my intercession and Ban- ‘Abd al-Mu³³alib wishes it not?”. The narration with this text is *mursalah*, as Ab- al-°u¯« narrates not from al-‘Abb«s, but rather he most likely did not reach [to see] him. In his *T«r»kh Baghd«d*, Vol. 26, p. 337, al-Kha³»b al-Baghd«d» confirmed that this is what is preserved from the narration of Ab» al-°u¯«, namely his narration from ‘Abd All«h ibn ‘Abb«s from his father al-‘Abb«s, where he said: “And that which is preserved is from Ab» al-°u¯« from Ibn ‘Abb«s”.

[193] *T«r»kh al-Mad»nah al-Nabawiyyah*, Vol. 1, p. 418.

[194] Salhab: It is one of the tribes of the Arabs that goes back in its lineage to Mur«d. And the meaning of the *Salhab* linguisticaly is the tall among horses and human.

[195] *Al-Mu‘jam al-Kab»r*, Vol. 10, p. 126.

[196] It was reported by al-®«kim in *al-Mustadrak*, Vol. 3, p. 150, where he said: *¶a¯»¯* (authentic) based on Muslim’s condition and al-Alb«n» authenticated it in *al-Silsilah al-¶a¯»¯ah*, Vol. 5, p. 643, *¯ad»th* No. 2488.

disbelief and atheism, so a man among them should be supported for his Isl«m and kinship and to be hated for his sin and own vain desire.
For a man among Ahl-al-Bait to sin and fail to do what ought to be done does not void his kinship from the Messenger of Allah, the same as debauchery that takes not one out of Isl«m. Likewise, wickedness nullifies not the right of kinship from the Prophet.
However, a man can embrace various affairs so one loves him for some from certain sides and hates him for some from different directions.[197]
Ibn ®ajar al-Haitham» (d. 974A.H./1759C.E.) has a *fatw«* on the Sharif (noble), who fell into immorality, stating that the Sharif's disobedience drops not his right of kinship to the Prophet (peace and blessings be upon him), just as the disloyal son who cannot be proscribed from the inheritance of his father; and Ibn ®ajar had strongly insisted upon that.[198]
Al-Luq«n» (d. 1041A.H./1631C.E.) said: "It is an obligation to honour the sharifs (nobles) even if their immorality is established, as the branch of a tree is part of it in spite of the fact that it inclines."[199]
Nonetheless, all this does not allow any of Ahl-al-Bait to commit any sin; indeed sin coming from them is condemned by Allah, the Most High and by people more than if it is commited by others, for the honour of being connected to the Messenger of Allah (peace and blessings be upon him) and for the accountability of this honour being significant.
On account of that, the scholars of Ahl al-Sunnah wal Jam«'ah agreed that the misguided H«shim» cannot be given priority over the pious from other than Ban» H«shim, as the rivalry for superiority to be used as a balance is piety and not lineage.

إِنَّ أَكۡرَمَكُمۡ عِندَ ٱللَّهِ أَتۡقَىٰكُمۡۚ

Verily, the most honourable of you with Allâh is that (believer) who has At-Taqwâ.[200]

The Messenger of Allah (peace and blessings be upon him) settled this: "Whosoever's deeds slow him down his lineage cannot speed him up".[201]
Consequently, lineage will not save anyone nor will it intercede for him to Allah if he behaves wrongly and contradicts the guidance of the Messenger of Allah.
As for the disbeliever and apostate among Ban» H«shim, he cannot be ascribed to the Ahl-al-Bait of the Prophet (peace and blessings be upon him) nor respected. This does not mean to deny his kinship by descent from the Messenger of Allah as none can disaffirm it. But rather what is disproved is to use the name Ahl-al-Bait - which is connected with honour from the Lord of the Worlds – for the apostate and disbeliever.
Therefore, no one can say that Ab- Lahab and the like among the disbelievers and resistants are from the Ahl-al-Bait of the Prophet (peace and blessings be upon him), though Ab- Lahab is, in reality, the paternal uncle of the Messenger.

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[197] *Majm-' al-Fat«w«*, Vol. 28, pp. 208 – 209.
[198] As in his *¯ad»th fat«w«*, p. 294, No. 128.
[199] *®«shiyah al-²a¯«w» 'al« Mar«q» al-Fal«¯*, Vol. p. 8.
[200] Al-®ujur«t 49: 13.
[201] Reported by Muslim in his ¶a¯»¯ - The book of remembrance, supplication, repentance and seeking forgiveness. Chapter: The merit of gathering to recite the Qur'«n, ¯ad»th No. 2699; and *Mustadral al-Was«'il* by al-N-r» al-²ubrus», Vol. 3, p. 363, ¯ad»th No. 20.

Such people should be hated as the rest of the disbelievers but more intensely. Allah, the Most High has revealed because of Ab» Lahab the paternal uncle of the Messenger of Allah verses to be recited until the Day of Judgment because he disbelieved in Allah, opposed and entered into a war against Isl«m and its people.

If parentage could preserve any one from misguidance it would have done so with the son of N-¯; when his father N-¯ called him:

يَٰٓأَبَتِ لَا تَعۡبُدِ ٱلشَّيۡطَٰنَۖ إِنَّ ٱلشَّيۡطَٰنَ كَانَ لِلرَّحۡمَٰنِ عَصِيّٗا

"O my father! Worship not Shaitân (Satan). Verily! Shaitân has been a rebel against the Most Gracious (Allâh)."

يَٰٓأَبَتِ إِنِّيٓ أَخَافُ أَن يَمَسَّكَ عَذَابٞ مِّنَ ٱلرَّحۡمَٰنِ فَتَكُونَ لِلشَّيۡطَٰنِ وَلِيّٗا

"O my father! Verily! I fear lest a torment from the Most Gracious (Allâh) should overtake you, so that you become a companion of Shaitân (in the Hell-fire)."[202]

وَهِيَ تَجۡرِي بِهِمۡ فِي مَوۡجٖ كَٱلۡجِبَالِ وَنَادَىٰ نُوحٌ ٱبۡنَهُۥ وَكَانَ فِي مَعۡزِلٖ يَٰبُنَيَّ ٱرۡكَب مَّعَنَا وَلَا تَكُن مَّعَ ٱلۡكَٰفِرِينَ

So it (the ship) sailed with them amidst waves like mountains, and Nûh called out to his son, who had separated himself (apart), "O my son! Embark with us and be not with the disbelievers."[203]

The son favoured drowning over guidance, and it is likewise the situation with 'ªzar when his son said to him:

Hence, he confronted the advice with obstinacy and stubbornness.

قَالَ أَرَاغِبٌ أَنتَ عَنۡ ءَالِهَتِي يَٰٓإِبۡرَٰهِيمُۖ لَئِن لَّمۡ تَنتَهِ لَأَرۡجُمَنَّكَۖ وَٱهۡجُرۡنِي مَلِيّٗا

He (the father) said: "Do you reject my gods, O Ibrâhîm? If you stop not (this), I will indeed stone you. So get away from me safely (before I punish you)."[204]

Our religion is grounded in that which is firmly established in the heart and accepted as true by the actions, and not with that which is written in the records of genealogy.

### The particularity of the people of *al-kis«'* and the wives

As for the second part of Ahl-al-Bait they are *A·¯«b al-kis«* (the people of the garment), 'Al», F«³imah, al-®asan and al-®ussain, the wives of the Messenger of Allah (peace and blessings

[202] Maryam 19: 44 – 45.
[203] H-d 11: 42.
[204] Maryam 19: 46.

be upon him) and his offspring, including to every H«shim» whom in their favours was stated a special virtue that make them distinguished from the rest such as al-‘Abb«s, ®amzah and Ja‘far for example. Consequently, those mentioned have a characteristic that the the common ones of Ban- H«shim do not.

As for *Ahl al-kis«’*, each one of them has a special virtue, but as for their virtues all together that was clarified in the *¯ad»th* of the garment, and the the statement of the Prophet (peace and blessings be upon him): These are my Ahl-al-Bait, and my Ahl-al-Bait are more entitled (to me)”.

And he has chosen them excluding the rest of Ahl-al-Bait for the *mub«halah* as they are the more particular among his Ahl-al-Bait and the closer to him, thus they went out with him for the *mub«halah* to (‘Abd al-Mas»¯) and were with him among the delegation of Najr«n.

The Im«m Taqiyy al-D»n Ibn Taymiyyah said: As for ‘Al» Ibn ²«lib to be of Ahl-al-Bait, there is no argument between Muslims about it… but rather he is the best among Ahl-al-Bait and the best among Ban- H«shim after the Prophet (peace and blessings be upon him). Furthermore, it was established from the Prophet that he put his garment around ‘Al», F«’imah, ®asan and ®ussain and said: O Allah! These are my Ahl-al-Bait, so remove the dirt from them and purify them with a thorough purification.[205]

He also said: Al-®asan and al-®ussain are of the most significant among his Ahl-al-Bait as it is established in the *¶a¯»¯* that he turned his garment around ‘Al», F«³mah, ®asan and ®ussain, then he said: O Allah! These are my Ahl-al-Bait thus revove the dirt from them and purify them with a thorough purification.[206]

And about the verse of *al-ibtih«l*, Ibn Taymiyyah said: And in the ¶a¯»¯ that when it was revealed, the Prophet (peace and blessings be upon him) took the hands of ‘Al», F«³imah, ®asan and ®ussain to be with him in the *mub«halah*, but he took them in particular because they were more closer to him than others, thus he indeed did not have a male son at the time to go with him, yet he used to say about al-®asan: “This son of mine is a master” so both of them are his sons and his wives as he had no other daughter left except F«³imah (may Allah be pleased with her).

*Al-mub«halah* took place when the delegation of Najr«n arrived in Medina and they were Christians, and that was after the conquest of Makkah in the year nine after the Hijrah. In this year the beginning of S-rah Ahl-al-Bait ‘Imrân was revealed, pilgrimage was prescribed and that was the year of the delegations. Consequently, when Makkah was conquered in the year eight the Arab delegations came from all over.

This verse indicates that their [those of ‘Al», F«³imah, ®asan and ®ussain] contact with the Messenger of Allah (peace and blessings be upon him) was comprehensive as it was also demonstrated in the *¯ad»th* of *al-kis«’*. Yet this does not make one of them better and more knowledgeable than the rest of the believers as the virtue is grounded in completeness of faith and religiousness and not on closeness in lineage.[207]

As for the offspring and the wives of the Prophet, they have the distinctiveness of the prayer upon them in *al-·al«h al-ibr«h»miyyah* – the Ibr«h»m» prayer, which came in various forms

[205] *Majm-‘ al-Fat«w«*, Vol. 4, p. 496.
[206] *Mih«j al-Sunnah al-Nabawiyyah*, Vol. 4: p. 561.
[207] *Minh«j al-Sunnah al-Nabawiyyah*, Vol. 4, pp. 27 – 28.

from the Prophet (peace and blessings be upon him), and here is one of them: Say: O Allah! Bestwo Your prayer upon Mu¯ammad, his wives and his offspring as You had made Your prayer upon the Ahl-al-Bait of Ibr«h»m; and bestow Your blessing upon Mu¯ammad, his wives and his offspring as with Your blessing upon the Ahl-al-Bait of Ibr«h»m. Verily, You are All-Praiseworthy, All-Glorious.[208]

Furthermore, the wives of the Prophet have other merits, one of them is that Allah, the Most High made them to be the mothers of the believers, and the consequence of motherhood is that it was forbidden for any one to marry them after the Messenger of Allah passed away as they are his wives in the life of this world as well as in the Hereafter, and the obligation to respect and be well-mannered with them.

Also, of their merits is that Allah gave preference over the rest of the wives of the believers. Hence, the mothers of the believers have in terms of position, merit and the exaltedness of prestige and rank which other women have not, as Allah, the Most High said:

يَٰنِسَآءَ ٱلنَّبِيِّ لَسۡتُنَّ كَأَحَدٖ مِّنَ ٱلنِّسَآءِۚ إِنِ ٱتَّقَيۡتُنَّ فَلَا تَخۡضَعۡنَ بِٱلۡقَوۡلِ فَيَطۡمَعَ ٱلَّذِي فِي قَلۡبِهِۦ مَرَضٞ وَقُلۡنَ قَوۡلٗا مَّعۡرُوفٗا

O wives of the Prophet! You are not like any other women. If you keep your duty (to Allâh), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery) should be moved with desire, but speak in an honourable manner.[209]

Allah, the Most High has honoured them by having the verses and the wisdom recited in their homes, He said:

وَٱذۡكُرۡنَ مَا يُتۡلَىٰ فِي بُيُوتِكُنَّ مِنۡ ءَايَٰتِ ٱللَّهِ وَٱلۡحِكۡمَةِۚ إِنَّ ٱللَّهَ كَانَ لَطِيفًا خَبِيرًا

And remember (O you the members of the Prophet's family, the Graces of your Lord), that which is recited in your houses of the Verses of Allâh and Al-Hikmah. Verily, Allâh is Ever Most Courteous, Well-Acquainted with all things.[210]

And due to their position with the Messenger of Allah (peace and blessings be upon him) and the Mulims, Allah made their reward double if they do good deeds and the punishment will be double too if they commit *f«¯ishah* (illegal sexual intercourse) or wronged themselves with evil, thus He, the Almighty said:

وَمَن يَقۡنُتۡ مِنكُنَّ لِلَّهِ وَرَسُولِهِۦ وَتَعۡمَلۡ صَٰلِحٗا نُّؤۡتِهَآ أَجۡرَهَا مَرَّتَيۡنِ وَأَعۡتَدۡنَا لَهَا رِزۡقٗا كَرِيمٗا

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[208] It was reported by al-Bukh«r» in his ¶a¯»¯ - the book: the *¯ad»ths* of the Prophets – *¯ad»th* No. 3370.

[209] Al-A¯z«b 33: 32.

[210] Al-A¯z«b 33: 34.

And whosoever of you is obedient to Allâh and His Messenger (peace be upon him) and does righteous good deeds, We shall give her, her reward twice over, and We have prepared for her a noble provision (Paradise).[211]

The Im«m Ibn Sa‘d reported in *al-²abaq«t* from al-Fu±ail ibn Marz-q, he said: I heard al-®asan ibn al-®asan saying to a man who was among those exceeding the proper bounds in loving them [*Ahl-al-Bait*]: Woe unto you! Love us for the sake of Allah. If we obey Allah then love us and hate us if we disobey Him. Thus a man said to him: You are the relatives of the Messenger of Allah and his *Ahl-al-Bait*. Consequently, he [al-®asan] said: Woe unto you! If Allah is going to hold back anyone [from Hellfire] because of being a relative to the Messenger of Allah without the obedience of Allah, He would have benefited with that those who are closer to him than us, namely his father and mother. By Allah! I indeed fear that the punishment is going to be doubled to the disobedient among us, and I really hope that the well-doer among us will get his reward twice. Woe unto you! Fear Allah and tell the truth about us, it is more significant for that you wish to achieve, and we will be pleased to have that from you. Then he said: Our fathers would have done evil to us if what you are saying [about us] is part of the religion of Allah yet they did not inform about it nor have they awakened our interest for it.[212]

The Twelver Sh»‘ah have similar reports to these that we can refer to in here:

Al-²ubrus», one of the Twelver scholars, reported in his *Tafs»r* ‘*Majma‘ al-Bay«n*’, from Ab» ®amzah al-Thum«l», from the Im«m Zaid ibn ‘Al» ibn al-®ussain, that he said: I am hoping that the well-doer among us will get his reward twice, and I fear for the evil-doer among us to have the punishment twice, as He [Allah] has promised the wives of the Prophet (peace and blessings be upon him).[213]
He also reported from the Im«m ‘Al» ibn al-®ussain (Z»n al-‘ªbid»n) that a man said to him: You are *Ahl-al-Bait* whom are forgiven. He said: Hence he [Z»n al-‘ªbid»n] bacame angry and replied: It is more appropriate for us to be dealt with equally to how Allah has dealt with the wives of the Prophet (peace and blessings be upon him), than for us to be as you have stated. We indeed believe that the well-doer among us has the reward twice and the evil-doer has the punishment doubled. Then he recited the two verses.

And in ‘*al-K«f»*’ by al-Kulain» with an “authentic” narration that Ibn Ab» Na· asked the Im«m ‘Al» al-Ri±«: Are the *j«¯id* (denier, disbeliever) among you and among others equal? He said: the *j«¯id* from us has two sins and the well-doer has two rewards.[214]

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211 Al-A¯z«b 33: 31.
212 *Al-²abq«t al-Kubr«*, Vol. 5, p. 320; and *Juz’ Mu¯ammad ibn ‘ª·im al-A·bahan»*, p. 125, and the *isn«d* of the narration is considered authentic.
213 *Majma‘ al-Bay«n*, Vol. 8, p. 153.
214 Ibid.

These are reports indicating how the Im«ms of the Ahl-al-Bait of the Prophet (peace and blessings be upon him) counted for Allah, the Most High to give the well-doer among them his reward twice and the evil-doer to be punished twice if he does evil.

ٱلنَّبِىُّ أَوۡلَىٰ بِٱلۡمُؤۡمِنِينَ مِنۡ أَنفُسِهِمۡۖ وَأَزۡوَٲجُهُ ۥۤ أُمَّهَـٰتُہُمۡۗ وَأُوْلُواْ ٱلۡأَرۡحَامِ بَعۡضُہُمۡ أَوۡلَىٰ بِبَعۡضٍ۬ فِى كِتَـٰبِ ٱللَّهِ مِنَ ٱلۡمُؤۡمِنِينَ وَٱلۡمُهَـٰجِرِينَ إِلَّآ أَن تَفۡعَلُوٓاْ إِلَىٰٓ أَوۡلِيَآٮِٕكُم مَّعۡرُوفً۬اۚ كَانَ ذَٲلِكَ فِى ٱلۡڪِتَـٰبِ مَسۡطُورً۬ا

**The Prophet is closer to the believers than their own selves, and his wives are their (believers') mothers (in respect and marriage). And blood relations among each other have closer personal ties in the Decree of Allâh (regarding inheritance) than (the brotherhood of) the believers and the Muhajirûn (emigrants from Makkah), except that you do kindness to those brothers. This has been written in the (Allâh's Book of Divine) Decrees (Al-Lauh Al-Mahfûz)."[215]**

I could not find any suitable title for this subject except this noble verse, as it is the most eloquent in expressing the meaning that affects me deeply when the wives of the Prophet (peace and blessings be upon him) and their rights are mentioned.

If the Prophet with respect to the believers is closer to them than their own selves and that he is the father to them, then his wives are indeed their mothers in terms of prestige and importance.

Even if the Noble Qur'«n did not come as a reminder with the moral rights of the wives which the believer should be concerned about, it would be an obligation upon the believers considering these rights, at least as an honour for the Messenger of Allah.

I can confirm that many among these sectarians do not know or understand the language and it is hopeless for them to try to comprehend it except if Allah, the Most High wishes to purify their hearts.

Therefore, it is necessary to draw the attention that respecting and honouring the mothers of the believers is an Islamic duty, and it is not allowed in Islam nor it is correct intellectually to use it in our little conflict no matter how hard the sectarians try.

I was highly impressed by Shaykh Mu¯ammad Jaw«d Mughniyyah when he has expressed himself by saying:

I learnt from experience that debate cannot permissible at all except if each one of the debaters is expecting that he might be wrong in his thinking and preparing himself mentally

[215] Al-A¯z«b 33: 6

to submit to the truth as soon as evidences become apparent to him. As for the one who believes prior [to the debate] that he is right and his debater is wrong, do not debate with him under any circumstances, as that is just a waste of time… Once a man came to me and said: Some authors wrote a book describing the merit of ‘ª’ishah so you must refute him. I asked: Are you not a believer? He replied: certainly! [I am a believer]. I said: She is your mother.[216]

Yes, the wives of the Prophet (peace and blessings be upon him) are our mothers whether we want it or not. Whosoever refuses this reality he is absolutely not a believer!
The scholars of the Ummah have worked together and clarified in their statements the merit and the standing of the wives of the Prophet on the strength of their positions as mothers of the believers - here are a few of these statements:

Im«m al-Baghaw» (d. 510A.H./1116C.E.) said: They are the mothers of the believers in glorifying their rights and forbidding marrying them forever… Allah, the Most High said:

وَإِذَا سَأَلْتُمُوهُنَّ مَتَـٰعًا فَسْـَٔلُوهُنَّ مِن وَرَآءِ حِجَابٍۚ ذَٰلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ

And when you ask (his wives) for anything you want, ask them from behind a screen[217]

Shaykh al-Isl«m Ibn Taymiyyah stated: It was imposed as a duty upon the Ummah because of him – the Prophet (peace and blessings be upon him) – to respect his wives and to make them mothers in regards to being forbidden to marry and to respect them.[218]

Im«m Ibn Juzayy al-Kalb» (d. 741A.H./1340C.E.) wrote: Allah, the Most High made to the wives of the Prophet (peace and blessings be upon him) a high esteem equal to that for the mothers in terms of prohibitions to marry them and the obligation to treat them with kindness, still He made it as an obligation for [men when there is a need to ask them] behind a screen.

Ab- ®iyy«n al-Andalus» (d. 745A.H./1344C.E.) said:
Like their mothers in terms of reverence and respect, and in some judgments for being unlawful to marry and other than that where it applies to them the same rulings applied usually to foreign women.[219]

Al-®«fiµ Ibn Kath»r (d. 774A.H./1372C.E.) wrote:
The meaning is connected to reverence, respect, and honouring yet to meet separately with them is not permissible.[220]

The Im«m Badr al-D»n al-‘Ain» (d. 855A.H./1451C.E.) said: They are mothers in regards to the obligation to respect them and treat them with reverence, and forbid their marriage which

[216] The experiences of Mu¯ammad Jaw«d Mughniyyah with his own pen, p. 360.
[217] al-A¯z«b 33: 53
[218] *Al-¶«rim al-Masl-l*, Vol. 5, p. 127.
[219] *Tafs»r al-Ba¯r al-Mu¯»³*, Vol. 7, p. 208.
[220] *Tafs»r Ibn Kath»r*, Vol. 3, p. 476.

does not mean one can be alone or travel with them or for their daughters to be unlawful to marry, likewise looking [at them is not permissible] in accordance to the most sound views which was confirmed by al-R«fi'» and similar to what was reported by al-M«ward».[221]

In his *Tafs»r Naµm al-Durar* Im«m al-Buq«'» (d. 885A.H./1480C.E.) said: There is no danger on the part of the women, but rather what that meant is to honour and respect them and to prohibit marrying them without allowance to be alone with them or to look at them and other judgments. Moreover, being honoured with other mothers is a principle, thus it is not permissible at all to profane their honour, nor to approach their excellency with any sort of defect, because the right of the Prophet (peace and blessings be upon him) on his Ummah is greater than the right of the father on his son. He is alive in his grave and this is an affair that Allah made… and He is All-knowing of how to reform and that which harms them.[222]

### Equitable Sh»'ah testimonies

Far away from these exaggerating reports which some of the books of sectarians overflow with, or their spiteful statements which fill their throats and fingertips with pus as a result of defaming the honour of the mothers of the believers[223]or cursing[224] or slandering them,[225] there are indeed equitable Sh»'ah testimonies in connection to the women which must be brought to the surface for Islamic unity.

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[221] *'Umdah al-Q«r»*, Vol. 1, p. 38.

[222] *Naµm al-Durar*, Vol. 6, p.75.

[223] The divisive 'ªlim Sab»³ al-Nail» said in *al-Shih«b al-Th«qib*, p. 276, about the mother of the believers 'ª'ishah – I seek refuge with All«h from that – I draw attention to the psychology in the necessity to designate an entire research about the side effects of sexual neediness on 'ª'ishah's behaviour!

[224] As the sectarian Mu¯ammad Nabiyy al-T-s»rk«n» wrote in his book *La'«li' al-Akhb«r*, Vol. 4, p. 92, about the mothers of the believers 'ª'ishah and ®af·ah the following: Know that the most honourable and suitable places, times and situations to curse them – May All«h curse them – are if you are in the toilet. Hence, each time you enter, wash your private parts and purify yourself, say repeatedly and free from worry…O All«h! Curse 'ª'ishah, ®af·ah, Hind and Um al-®akam and curse whosoever is pleased with their deeds until the Day of Judgment!

[225] Of what was fabricated by the sectarian Sharaf al-D»n al-®ussain» al-Isjur«b«d» from the Im«m Ja'far al-¶«diq in regards the mother of the believers 'ª'ishah (may Allah be pleased with her), where he explained the saying of All«h, the Most High in S-rah al-'Ankab-t: 'The likeness of those who take (false deities as) Awliyâ' (protectors, helpers) other than Allâh is as the likeness of a spider who builds (for itself) a house.' by his saying: She (ª'ishah) is al-®umair«'. Then al-Istur«b«d» followed up with his saying: The meaning of this explanation is that He [All«h] denominated her with the spider, for the reason that the spider is a weak animal that had built a weak house which is the frailest (weakest) of houses, ineffective and cannot expel harm. Likewise, al-®umair«', she is a weak animal being of little fortune, understanding and religion, she had built from her feeble thinking and ridiculous intellect – in her transgression and enmity to her Lord – a house similar to the house of the spider in terms of weakness that brings no benefit to her but rather brings harm to her in the life of this world and in the Hereafter, as she laid the foundation of her building on them undetermined brink of a precipice ready to crumble down, so that it crumbled to pieces with her into the Fire of Hell, together with whosoever had laid for her its foundation and tightened its pillars; had disobeyed their Lord and obeyed the devil and tempted her with his troops and helpers so that he led them to the boiling fire along with its water, and that is the reward of the oppressor!! (*Ta'w»l al-'ªy«t al-§«hirah*, p. 422).

The stated report was not narrated by any of the Twelver scholars at all until the tenth Hijr» century when it was fabricated by al-Istur«b«d» (d. 965A.H./1557C.E.) and put it in his mentioned book - the sectarians were overjoyed with it.

What bleeds the heart and fills it with grief is to find out that such testimonies are kept hidden in the books of their authors and hardly receive attention except from researchers. On the other hand, the books of the sectarians which gnaw at the unity of the Ummah and use up its energy are distributed gratuitously without any control!
It has reached the point that the laymen Sh»‘ah believe today that loving the mothers of the believers and supporting them is just for Ahl al-Sunnah as loving the Im«ms of Ahl-al-Bait and supporting them is only, according to them, for the Sh»‘ah.
A barrier therefore exists, however, we are confident that the voice of truth, intellect and equality always overcomes that harms the ears of the bats of darkness and crows of destruction.
Here dear reader you have these testimonies with its texts preserved with the prayer upon the chosen Prophet and his pure and kindhearted family:

Shaykh Bah«’ al-D»n al-A·fah«n», otherwise known as al-F«±il al-Hind» (d. 1137A.H./1724C.E.) said: Of the miracles is that his wives were mentioned in the text of the verse of the mothers of the believers, with the meaning that they were made forbidden for anyone other than him (peace be upon him) to marry them and for us to respect them.[226]

Shaykh Y-suf al-Ba¯r«n» (d. 1186A.H./1772C.E.) said: It should be known that for his wives to be made forbidden for the Ummah [to marry them] is due to the stated prohibition in the Qur’«n, not because they are called the mothers of the believers in His saying “his wives are your mothers” nor because he (peace and blessings be upon him) was called father as that was meant metaphorically and not in reality, equivalent to forbidding their marriage and imposing their respect).[227]

The jurist Mu¯ammad Ba¯r al-‘Ul-m (d. 1326A.H./1908C.E.) said: Know that the [word] *’umm* (mother) has three uses: Mothers in lineage, breast-feeding mothers and honoured and high regarded mothers and these are the wives of the Prophet (peace and blessings be upon him) thus they are the mothers of the believers due to His saying “the Prophet is closer to the believers than their own selves, and his wives are their mothers”[228]. They join the mothers of lineage in being made unlawful to marry on the ground of the text not just by using the [word] mothers to call them without being forbidden to marry.[229]

Al-²ab«³ib«’» (d. 1412A.H./1991C.E.) said: His saying: “their mothers” became Islamic law, namely their standing to them is as that of their own mothers in the obligation to honour them and not to permit their marriage after the Prophet (peace and blessings be upon him).[230]

Ayatollah al-‘Uµm«[231] N«·ir Mak«rim al-Sh»r«z» (the latter) said: The wives of the Prophet (peace and blessings be upon him) are not literally mothers but they are spiritual mothers

[226] *Kashf al-Lith«m*, Vol. 2, p. 11.
[227] *Al-®ad«’iq al-N«±irah*, Vol. 23, p. 105.
[228] al-A¯z«b 33: 6
[229] *Bulghah al-Faq»h*, Vol. 3, pp. 206 – 207.
[230] *Tafs»r al-M»z«n*, Vol. 16, 277.

attaining that from the standing and the respect of the Prophet and they have the obligation to be respected as mothers.[232]

### Loving Ahl-al-Bait - its manifestation and ways to it

Great and trustworthy scholars have devoted their attention to Ahl-al-Bait in a mannner that suits their standing which Allah, the Most High has favoured them with. Here are the most significant examples:

#### 1- Mentioning their virtues, morals and their Islamic rights

The narrations covering the virtues of Ahl-al-Bait are recorded in the most authentic books of *¯ad»th* starting from Al-Bukh«r» and ending with those of lesser authenticity.

If one browses through the two *¶a¯»¯s*, Bukh«r» and Muslim, or *J«mi' At-Tirmidh»* for example, he definitely finds some chapters that deal with 'Al» ibn Ab» ²«lib, or Al-®asan, or Al-®ussain, or F«³imah, or Al-'Abb«s and his son 'Abd Allah, or Ja'far ibn Ab» ²«lib, or the mothers of the believers or others among Ahl-al-Bait.

Furthermore, there are so many works compiled by the scholars expressly in connection with Ahl-al-Bait,[233] such as amongst others *Fa±«'l al-¶a¯abah*[234] by Im«m A¯mad ibn ®anbal (d. 241A.H./855C.E.), *Kha·«· 'am»r al-mu'min»n 'Al» ibn 'b» ²«lib*, by Al-®«fiµ An-Nis«'» (d. 303A.H./915C.E.), *Dhakh«'ir al-'Uqb« f» Man«qib Dhaw» al-Qurb«*, by al-®«fiµ Mu¯ibb al-D»n al-²abar» (d. 694A.H./1294C.E.) and *Istijl«b Irtiq«' al-Ghuraf bi ®ubb Aqrib«' al-Ras-l wa Dhaw» al-Sharaf* by the ®«fiµ al-Sakh«w» (d. 902A.H./1496C.E.), *I¯y«' al-Mayyit f» Fa±«'il Ahl-al-Bait*, by the ®«fiµ Jal«l al-D»n al-Suy-³» (d. 911A.H./1505C.E.), *Jaw«hir al-''qdayn f» Fa±l al-Sharafayn*, *al-Jawhar al-Shaff«f bi fa±«'l al-Ashr«f*, by al-Shar»f N-r al-D»n al-Samh-d» (d. 911A.H./1505C.E.) and *Darr al-Sa¯«bah f» Man«qib al-Qar«bah wa al-¶a¯«bah*, by the scholar al-Shawk«n» (d. 1250A.H./1834C.E.).

Likewise, they have to singled out works in relation to al-Zahr«' and others whom are high in honour and pride.[235]

#### 2- The prayer upon Ahl-al-Bait in the Ibrahimi prayer

Practicing Muslims without exception recite prayer upon the *Ahl-al-Bait* in their *tashahhud* in the Salah, with awareness of their standing and merit.

Reported Bukh«r» and Muslim from 'Abd Al-Ra¯m«n ibn Ab» Lail«, who said: Ka'b ibn 'Ajrah met me and said: Shall I not give you a gift that I heard from the Prophet (peace and blessings be upon him)? I said: Certainly! He said: We him: O Messenger of Allah! How do we perform the prayer upon your Ahl-al-Bait? He answered: Say: O Allah! Bestow Your prayer on Mu¯ammad and on the Ahl-al-Bait of Mu¯ammad as You had bestowed You

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[231] A title known by the Twelvers in our time, as a source to imitate whom other Sh»'ah refer to in the affairs of the life of this world as well as for their religion.

[232] *Al-Amthal f» Tafs»r Kit«b al-Munazzal*, Vol. 13, p. 171.

[233] In relation to this issue, I am still working on a book tittled *Durru al-A·d«f f» m« ¶annafahu 'Ulam«' Ahl al-Sunnah f» al-S«sah al-Ashr«f* . May All«h, the Most High make it easy to be published.

[234] In his *'Minh«j al-Sunnah'*, Taqiyy Al-D»n Ibn Taymiyyah attributed this book to A¯mad ibn ®anbal.

[235] *Istijl«b Irtiq«' al-Ghuraf*, Vol. 1, p. 225.

prayer on Ibr«h»m and the Ahl-al-Bait of Ibr«h»m. Verily You are All-Praiseworthy, All-Glorious.[236]
And also from both of them [Bukh«r» and Muslim] Ab« ®umaid al-S«‘id» stated that they asked: O Messenger of Allah! How do we perform the prayer upon you? He said: Say: O Allah! Bestow Your prayer on Mu¯ammad, his wives and offspring as You bestowed You prayer on the Ahl-al-Bait of Ibr«h»m. Verily You are All-Praiseworthy, All-Glorious.[237]

In this regard Im«m al-Sh«fi‘» repeated the following poetry:
*O Ahl-al-Bait of the Messenger of Allah! Your love is an obligation from Allah revealed in the Qur’«n.*
*It is sufficient for you that your magnificent rank means whoever prays not upon you his prayer is void.*[238]
In most books these two lines are ascribed to Mu¯ammad ibn Idr»s al-Sh«fi‘» al-Mu³³alib», and Allah knows best.

**3- Their declaration on the obligation to love Ahl-al-Bait along with knowing their rights without extremism or negligence:**
Towards the Ahl-al-Bait of the Prophet (peace and blessings be upon him) people have been divided into three categories, between exceeding the proper bounds and negligence and a the straight path. Here is the clarification:
The first category: Those who have exceeded the proper bounds in terms of Ahl-al-Bait’s rights. These are who are rude to them and treated them unjustly.
The second category: Those who went too far in their love, going beyond the proper Islamic limits therein and went to extremes towards Ahl-al-Bait.
The third category: The moderates and the just, who abandonin the way of the former two categories (*al-gh«l»n* and al-*j«f»n*) and are the middle ground between the both of them.

*Al-‘All«mah* Mu¯ammad ¶idd»q Kh«n (d. 1308A.H./1890C.E.) said: This love for them is obligatory and enjoined upon every single individual of the nation, and whosoever is withheld from it he has indeed been excluded from a lot of good… for indeed the truth is between *al-‘«f»* and *al-j«f»* and between *al-gh«l»* and *al-kh«l»*.[239]
In this same context *al-‘All«mah* Ma¯m-d Shukr» al-Al-s» (d. 1342A.H./1923C.E.) said: Many people towards the Ahl-al-Bait and the companions are between *al-tafr»³* and *al-ifr«³*, and what is between both of them is the straight path, may Allah, the Most High make us firm on that path.[240]

The characteristics of this *wasa³iyyah* was made very clear in the statements of the *Rabb«n»* scholars and their actions throughout the eras.

[236] Reported by Bukh«r» in his ¶a¯»¯ - ¯*ad»th*, No. 3370 and Muslim in his ¶a¯»¯ - the book of prayer chapter: The prayer on the Prophet after the *tashahhud* - ¯ad»th, No. 3370.
[237] Ibid.
[238] Al-Bakr» al-Dumy«³», *I‘«nah al-²«lib»n*, Vol. 1, p. 200.
[239] *Al-D»n al-Kh«li·*, Vol. 3, p. 351.
[240] *Tafs»r R-¯ al-Ma‘«n»*, Vol. 25, p.32.

There was the Im«m Ab» Ja'far al-²a¯«w» (d. 321A.H./933C.E.) saying in his famous article on creed: Whosoever says good about the companions of the Messenger of Allah and his wives who are purified from every dirt, and his sacred offspring who are free from every filth, thus he is free from hypocrisy.[241]

In his *Shar¯ al-Sunnah* Im«m al-®asan al-Barbah«r» (d. 329A.H./940C.E.) said: Know the merits of Ban» H«shim for they are relatives to the Messenger of Allah (peace and blessings be upon him); know the merits of Quraish and the Arabs and all the subclans. Know their prestige and their rights in Isl«m and the *mawl«* (supporter) of the people; proclaim to the rest of the people their rights in Isl«m; and know the merits of the An·«r and the recommendation of the Messenger of Allah (peace and blessings be upon him) in their favour; and the Ahl-al-Bait of the Messenger, forget them not and know their merits along with their esteem.[242]

As for Im«m Ab- Bakr Mu¯ammad ibn al-®ussain al-'ªjurr» (d. 360A.H./970C.E.) he abstracted from the nectar of these statements a fragrance to aromatize, where he said: It is an obligation upon every believing man and woman to love the Ahl-al-Bait of the Messenger of Allah (peace and blessings be upon him), Ban» H«shim, 'Al» ibn Ab» ²«lib, his children and offspring; and F«³imah and her children and offspring; and al-®asan and al-®ussain and their children and offspring; and Ja'far al-²ayy«r and his children and offspring; and ®amzah and his children;[243] and al-'Abb«s and his children and offspring. These are the Ahl-al-Bait of the Messenger of Allah, it is an obligation for the Muslims to love them, to honour them, to support them, and to be willing to please them, to be patient with them and to pray for them.
Whosoever does well among their children and offspring he acquires the manners of his noble, gracious and pious ancestors, and whoever adopts the displeasing manners, one should pray for him with righteousness, preservation and safety, and the sensible people with good morals, associate with him the best way they can, and should say to him: We show concern and want you to be far above the manners which are unlike those of your pious and noble ancestors, which they would not be pleased with. Our love for you is that you adopt

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[241] The text of *al-'Aq»dah al-²a¯«wiyyah*, paragraph 96.
[242] *Shar¯ al-Sunnah*, pp. 96 – 97, checked out by al-Radd«d».
[243] The master of the martyrs ®amzah ibn 'Abd al-Mu³³alib had among the males 'Um«rah and his mother was Khawlah bint Qais ibn Fahd al-An·«r» and Ya'l«, his mother was An·«ry« al-Awsiyyah. Ibn 'Abd al-Barr said in the biography 'Um«rah ibn ®amzah ibn 'Abd al-Mu³³alib ibn H«shim: His mother is Khawlah bint Qais from am» M«lik ibn al-Najj«r, and that was the nickname of ®amzah ibn 'Abd al-Mu³³alib. It is said that ®amzah used it as a nickname for his son Ya'l« ibn ®amzah. And it was said: He used to have two nicknames, Ab- Ya'l« and Ab- 'Um«rah, namely his two sons Ya'l« and 'Um«rah and according to what they have mentioned ®amzah had no descendants. The Messenger of All«h and 'Um«rah and his brother Ya'l«, the two sons of ®amzah are very young in age, and I do not preserve a narration to any of them). ['*al-Ist»'«b*', Vol. 1, p. 353].
And in '*al-I·«bah*', Vol. 4, p. 580: 'Um«rah ibn ®amzah ibn 'Abd al-Mu³³alib al-H«shim», Ab- 'Umar mentioned him, he said: When the Prophet died he and his brother Ya'l« were very young and I do not preserve a narration to any of them and ®amzah used to be called Ab« 'Um«rah.
I say – the statement is Ibn ®ajar's – He is the oldest among his children, thus if he lived after him he certainly would had have a company [to the Prophet], as ®amzah died as a martyr six years before the Prophet.

that which suits you, and that is the noble and righteous manners and Allah is the only one who grants success.[244]
And he said in another place: If someone says: What are you saying about he who claims that he loves Ab» Bakr, 'Umar and 'Uthm«n and fails to love 'Al» ibn Ab» ²«lib along with al-®asan and al-®ussain, and is unpleased with the caliphate of 'Al» ibn Ab» ²«lib? Will he benefit from his love of Ab» Bakr, 'Umar and 'Uthm«n? It should be said to him: We seek refuge with Allah from that. This is the characteristic of a hypocrite, and not the quality of a believer. The Prophet (peace and blessings be upon him) said to 'Al» ibn Ab» ²«lib: No one loves you except a believer and none hates you but a hypocrite.[245]
And he said: Whosoever harms 'Al» harms me[246]and the Prophet (peace and blessings be upon him) testified that he will be a martyr, and that 'Al» is loved by Allah and His Messenger, and that which the Messenger of Allah had testified in regards to the merits we have previously mentioned and that which the Prophet reported in terms of his love of al-®asan and al-®ussain we have discussed before.
Whosoever loves not those mentioned and supports them, then upon him is the curse of Allah in the life of this world and in the Hereafter, and Ab- Bakr, 'Umar and 'Uthm«n (may Allah be pleased with them) are free from him. Likewise, whosoever claims that he supports 'Al» ibn Ab» ²«lib and loves his family, and declares on the other hand that he is not pleased with the caliphate of Ab- Bakr, 'Umar and 'Uthm«n, and loves them not and is free from them and slanders them, we indeed bear witness with Allah that 'Al» ibn Ab» ²«lib along with al-®asan and al-®ussain are free from him, and he will benefit not from his love to them until he loves Ab« Bakr, 'Umar and 'Uthm«n, as 'Al» ibn Ab» ²«lib said in that which he described them with; he stated their merits and washed his hands of those they love them not.[247]
Im«m 'Abd Allah ibn Mu¯ammad al-Andalus» al-Qa¯³«n» (d. 387A.H./997C.E.) said in *al-N-niyyah*: And preserve the Ahl-al-Bait's rights, and know 'Al» well. Do not degrade him nor should you increase his standing, as two sects will enter the Fire because of him. One of them is not pleased with him to be the caliph, whereas the other one takes him as a second deity.

Im«m 'Abd al-Q«hir al-Baghd«d» (d. 429A.H./1037C.E.) said about the creed of Ahl al-Sunnah wa al-Jam«'ah in respect of Ahl al-Bait: They claimed that one has to support all the wives of the Messenger of Allah (peace and blessings be upon him) and they charged with infidelity whoever accuses them [the wives] or some of them of faithlessness. Moreover, they stood up for the support of al-®asan and al-®ussain and the well known among the grandsons of the Messenger of Allah (peace be upon him) such as al-®asan ibn al-®asan, 'Abd Allah ibn al-®asan, 'Al» ibn al-®ussain Z»n al-'ªbid»n, Mu¯ammad ibn 'Al» ibn al-®ussain - and he is the one whom J«bir ibn 'Abd Allah al-An·«r» conveyed to him the greeting of the

[244] *Kit«b al-Shar»'ah*, pp. 832 – 833.
[245] It was reported by al-Tirmidh» - the book of virtues – the virtues of 'Al» ibn Ab» ²«lib - *¯ad»th*, No. 3736, with this expression; and Sahih Muslim, the book of faith – chapter: the evidence that loving 'Al» and the An·«r is part of belief - *¯ad»th* No. 78
[246] It was reported by A¯mad in the Musnad 15960; Ibn ®ibb«n, Vol 15, p. 365; and others, and it is authentic with all its ways. See, *al-Silsilah al-¶a¯»¯ah*, *¯ad»th* No. 2295
[247] Al-'ªjurr», *Kit«b al-Shar»'ah*, p. 811.

Messenger of Allah[248] - Ja'far ibn Mu¯ammad al-¶«diq, M-s« ibn Ja'far and 'Al» ibn M-s« al-Ri±«.[249]

And al-Muwaffaq ibn Qud«mah al-Maqdis» (d. 620A.H./1223C.E.) said: It is from the Sunnah to ask Allah to be pleased with the wives of the Messenger of Allah (peace and blessings be upon him), the mothers of the believers, the pure and free from every evil. The best among them are Khad»jah bint Khuwailid and 'ª'ishah al-¶idd»qah the daughter of al-¶idd»q whom Allah has declared innocent or guiltless in His Book, the wife of the Prophet in the life of this world as well as in the Hereafter, whoever accuses her of that which Allah has freed her from, he disbelieves Allah, the Great.[250]

The sultan of the scholars al-'Izz ibn 'Abd al-Sa1«m (d. 660A.H./1261C.E.) was asked about a group of extremists claiming that loving 'Al» wipes away the sins, he answered: Loving 'Al» is part of belief; so whosoever loves him and obeys his Lord he will get the reward of his love and the reward of obeying his Lord and he will be among the happy ones; and whosoever loves him and disobeys his Lord, he will get the reward of his love and will receive the bad consequences of disobeying his Lord and he will be among the unhappy ones.[251]

Shaykh al-Isl«m Ibn Taymiyyah said: Ahl al-Sunnah wa al-Jam«'ah love the Ahl-al-Bait of the Messenger of Allah (peace and blessings be upon him) and support them, and they preserve for them the will of the Messenger of Allah where he had said in the day of Ghad»r Khum: "I remind you of Allah with respect to my Ahl-al-Bait". Furthermore, he said to al-'Abb«s, his uncle when the latter complained to him that some people from Quraish treated Ban» H«shim roughly: "By Whose Hand my soul is in! They believe not until they love you for Allah and my kin." And he said: "Allah selected Ban» Ism«'»l, and selected from Ban» Ism«'»l Kin«nah, and selected from Kin«nah Quraish, and selected from Quraish Ban» H«shim and selected me from Ban» H«shim."[252]
And al-®afiµ Ibn Kath»r said: We do not deny wills in favours of Ahl-al-Bait, the order to be kind to them, respect and honour them, they are from a pure offspring, the more honourable house existing on earth in terms of glory, honourable lineage and descent, especially if they are following the authentic prophetic Sunnah as used to their ancestors such as al-'Abb«s and his children and 'Al» and the family of his offspring, may Allah be pleased with them all.[253]

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[248] He indicating what was reported by al-²abar«n» from Ab» Ja'far Mu¯ammad ibn 'Al» ibn al-®ussain, he said: J«bir ibn 'Abd All«h came to me and I was in the *kutt«b* (Qur'anic school), he said: Show me your belly, thus I unclothed my belly and he kissed it then he said: Verily, the Messenger of All«h ordered me to read to you his greeting.
[249] *Al-Farq bayn al-Furuq*, p. 353.
[250] *Lum'ah al-I'tiq«d*, p. 178.
[251] *Fat«w« Shaykh al-Isl«m al-'Izz ibn 'Abd al-sal«m*, p. 476.
[252] *Al-'Aq»dah al-W«si³iyyah*, p. 195.
[253] *Tafs»r al-Qur'«n al-'Aµ»m*, Vol. 4, p. 122.

إِنَّمَا يُرِيدُ ٱللَّهُ لِيُذۡهِبَ عَنكُمُ ٱلرِّجۡسَ أَهۡلَ ٱلۡبَيۡتِ وَيُطَهِّرَكُمۡ تَطۡهِيرٗا

Allâh wishes only to remove Ar-Rijs (evil deeds and sins) from you, O members of the family[254]

It is an obligation to love them, glorify them, honour them, respect them and to acknowledge their virtues, they are indeed the Ahl of the verses related to *al-mub«halh*, love and purification and the Ahl of the abundant morals and the distinguished merits.[255]

In admonishing some of his followers the Shaykh Mu¯ammad ibn ‘Abd al-Wahh«b al-Tam»m» (d. 1206A.H./1791C.E.) said: It was mentioned to me about you that some brothers have spoken in connection of ‘Abd al-Mu¯sin al-Shar»f, he said: the people of al-®as« kiss your hand and you wear a green turban. Nevertheless, mankind should not disapprove except after prior knowledge. The first degree of denial is your awareness that [what you are denying] is conflicting with the order of Allah. As for kissing the hand, it is not permissible to deny something like that, as there is a difference in opinions between the people of knowledge in this issue, as Zaid ibn Th«bit kissed the hand of Ibn ‘Abb«s and said: This is how we have been ordered to do with the Ahl-al-Bait of our Prophet. Whatever the case may be, it is not allowed for them to deny every affair which they know not the judgment of Allah therein. As for wearing the green, it is something that has been done in the past to make a distinction between Ahl-al-Bait and others so nobody would oppress them or him who knows them not would not neglect them, where Allah has obligated rights upon people in favour of the Ahl-al-Bait of the Messenger of Allah (peace and blessings be upon him), thus it is not permissible for a Muslim to waive their rights with the belief that it is part of *taw¯»d* (monotheism), rather it is part of the *ghuluw*…”.[256]

And he also said in establishing the merit of Ahl-al-Bait along with their honour: It is a must for everybody among us and you to… support His Messenger, as Allah, the Most High said:

وَإِذۡ أَخَذَ ٱللَّهُ مِيثَٰقَ ٱلنَّبِيِّـۧنَ لَمَآ ءَاتَيۡتُكُم مِّن كِتَٰبٖ وَحِكۡمَةٖ ثُمَّ جَآءَكُمۡ رَسُولٞ مُّصَدِّقٞ لِّمَا مَعَكُمۡ لَتُؤۡمِنُنَّ بِهِۦ وَلَتَنصُرُنَّهُۥ

And (remember) when Allâh took the Covenant of the Prophets, saying: “Take whatever I gave you from the Book and Hikmah (understanding of the Laws of Allâh), and afterwards there will come to you a Messenger (Muhammad) confirming what is with you; you must then believe in him and help him[257]

If Allah took the Covenant of the Prophets once they reached Mu¯ammad (peace and blessings be upon him) to believe in him and support him, then how about his nation? It is a must to believe and support him as one of the two cannot do without the other. Moreover, the most entitled of that among people are his Ahl-al-Bait from whom Allah has sent him and

[254] Al-A¯z«b 33: 33.
[255] *’ºth«r al-®aqq ‘al« al-Kh«liq*, p. 416.
[256] *Al-Ras«’il al-Shakh·iyyah li al-Shaykh Mu¯ammad ibn ‘Abd al-Wahh«b*, Vol. 1, p. 284.
[257] Ahl-al-Bait ‘Imr«n 3: 81

honoured them over the people of the earth, and the most deserving among Ahl-al-Bait with that are those from his offspring.[258]

Al-'All«mah Ibn 'Uthaim»n (d. 1421A.H./2000C.E.) stated: From the principles of Ahl al-Sunnah wa al-Jam«'ah is that they indeed love the Ahl-al-Bait of the Messenger (peace and blessings be upon him). They love them for belief and for being relatives of the Messenger and never hate them.[259]

Furthermore, Ayatollah al-'Uµm« al-M»rz« Mu¯ammad ®ussain al-M«miq«n» declared a fair and just testimony in favour of Ahl al-Sunnah wa al-Jam«'ah when he said: Our aim from this epilogue is to make the affair clear to everybody that Ahl wa al-Sunnah wa al-Jam«'ah, - even though they do not take the view that the Im«m and Am»r 'Al» ibn Ab» ²«lib is not the caliph of the Messenger (peace and blessings be upon him) - without a break – and acknowledging not the apparent caliphate for the pure *'itrah*, and they with these two differ from the Twelvers – yet they confirm the absolute rule of the Im«m 'Am»r al-Mu'min»n. Additionally, they [i.e. Ahl al-Sunnah wa al-Jam«'ah] recognize all the merits and virtues of the kindhearted Im«ms, and this concept is doubted by the majority of the people who believe that the Sunnah deny the merits of our Im«ms.[260]

**4- Their concern of the lineage of Ahl-al-Bait and harshness towards those who claim to be of Ahl-al-Bait**

Isl«m is concerned about the maintenance of the lineages and preserving them from confusion and considered the claim of a man being related to other than his father of the most significant lies by which the one involved deserves the fire.

Reported al-Bukh«r» in his ¶a¯»¯, from the way of 'Abd al-W«¯id ibn 'Abd 'Abd Allah al-Na·r», he said: I heard W«thilah ibn al-Asqa' saying: The Messenger of Allah (peace and blessings be upon him): Verily, of the most significant lies is for a man to be related to other than his father or to make his eye see that which [in reality] it did not see, or to say about the Messenger of Allah that which he did not say.[261]

Also, from Ab» Dhar al-Ghif«r», that he heard the Prophet saying: There is no man who attributes himself to other than his father – and he knows about him - except that he becomes a disbeliever, and whosoever attributes himself to a people of whom he has no lineage he will be settled down in a place in Hellfire.[262]

Ibn M«jah reported in the Sunan from 'Abd Allah ibn 'Umar: The Messenger of Allah (peace be upon him) said: Whosoever attributes himself to other than his father he will not feel the wind of the Paradise, for indeed its wind is found after a five hundred year journey.[263]

If this is the case with lineages in general then the meticulousness in verifying the lineage of Ahl-al-Bait holds importance so that only the correct people will be attributed to this honoured family.

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[258] *Al-Ras«'il al-Shakh·iyyah*, Vol. 1, p. 312.

[259] *Shar¯ al-'Aq»dah al-W«si³iyyah*, Vol. 2, p. 273.

[260] *'Ilm al-Ma¯ajjah*, p. 287

[261] Reported by al-Bukh«r» in his ¶a¯»¯, the book of virtues – chapter: Yemen being attributed to Ism«'»l, ¯ad»th No 3509.

[262] *Ibid*.

[263] It was reported by Ibn M«jah in the Sunan - the book of *¯ud-d* – chapter: he who attributes himself to other than his father and helps other than his *mawl«* (supporter), *¯ad»th* No 2611

For this reason Im«m M«lik said: Whosoever attributes himself to the household of the Prophet (with falsehood) he should be beaten vigorously, made well known [to the community] and jailed for a long period until his repentance becomes apparent as he indeed disparages the right of the Messenger of Allah (peace and blessings be upon him).[264]

Shaykh al-Isl«m Ibn Taymiyyah was asked about the *waqf* (entitlement) which was due to the Ashr«f, saying that: "They are indeed relatives… If the *waqf* is for the Ahl-al-Bait of the Prophet (peace and blessings be upon him) or some Ahl-al-Bait such as the 'Alawiyy»n and the F«³imiyy»n or the ²«libiyy»n whom Ban- Ja'far and Ban- 'Aq»l are included therein, or the 'Abb«siyy-n and the like, thus none deserves that except him whose lineage is correct and established… As for him who claims to be among them and it is not known that he is not, then he deserves nothing from this *waqf* even if he claims to be among them, such as Ban» 'Abd Allah ibn Maim-n al-Qadd«¯… But if a person leaves something for the children or the relatives of such and such and the like, and there is nothing to indicate that it is for the Ahl-al-Bait of the Prophet (peace and blessings be upon him) and that the *waqf* is an ownership for him who gives it, it is then correct to leave it for the offspring of the specified, and Ban-H«shim will be excluded from this."[265]

Im«m al-Buq«'» stated in his book of history *Iµh«r al-'A·r li Asr«r Ahl al-'A·r f» ®aw«dith Shahr Mu¯arram Sanah* that the judge of the judges al-Sa'd al-D»r» al-®anaf», ordered the beating of A¯mad al-Mugharbal "al-Madan»", taking him from one place to another in the city shouting at him "This is the reward for whosoever wants to be included in the nobel lineage without right." Some had claimed that was from the village called al-Ja'fariyyah, and that the people there were from the offspring of Ja'far al-¶«diq. He lied in favour of himself then went further to attempt to establish the Sharaf for everybody else in the village![266]

We see how concern Ahl al-Sunnah wa al-Jam«'ah used to be with saeguarding the lineage of the Prophet (peace and blessings be upon him) and his Ahl-al-Bait, and how they were and still are guardians for it, defending it and rejecting from strangers. Isn't this fact as well as the statements mentioned enough of a clear evidence to show how deep the love of the Ahl-al-Bait of the Prophet is?!

### Their noble characteristics

1- **Allah, the Most High has honoured them by praying on them following the Prophet (peace and blessings be upon him) in the prayer and other than that.**

We have already spoke fully about this when tackling the love of Ahl-al-Bait, its manifestations and ways to it.

2**- Every lineage is cut off except theirs**

[264] Al-Q«d» 'Iyy«±, *al-Shif«*, Vol. 2, p. 311; al-Shar»f al-Samhawd», *Jaw«hir al-Samhawd»*, pp. 470 – 471.
[265] *Majm-' al-Fat«w«*, Vol. 31, p. 93.
[266] See, *T«r»kh al-Bug«'»*, Vol. 2, pp. 230 – 231.

Reported al-²abar«n» in *al-Mu'jam al-Kab»r* from the ¯ad»th of Ibn 'Uyainah from Ja'far ibn Mu¯ammad from his father from J«bir, that he heard 'Umar ibn al-Kha³³«b saying to the people when he married the daughter of 'Al»: Shouldn't you congratulate me? As I heard the Messenger of Allah (peace and blessings be upon him) saying: By the Day of Judgment every lineage will be cut off except mine.[267]

Additionally the Prophet distinguished 'Al» and F«³imah among his Ahl-al-Bait with the supplication to them for blessing in their offspring.

Im«m al-Nis«'» reported in *al-Sunan al-Kubr«* from 'Abd al-Kar»m ibn Sal»³ al-Ba·r», from 'Abd Allah ibn Buraidah, from his father that a group from the An·«r said to 'Al» (peace and blessings be upon him): Could F«³imah be made to you [as a wife].[268] 'Al» called on the Prophet to ask for her hand – he greeted him, then he (peace and blessings be upon him) said to him: What is the demand of Ibn Ab» ²«lib? He replied: F«³imah the daughter of the Messenger of Allah was mentioned. He said: *mar¯aban wa ahlan* (welcome!), and did not add anything [to these two words]. He went out to the group among the An·«r who were waiting for him, and they asked: What happened? He said: I do not know! Except that he said to me: *mar¯aban wa ahlan*. They said: You just need from the Messenger of Allah (peace and blessings be upon him) one [of the two words]. He has given you the wife along with the *ra¯b*. Consequently, after he (peace and blessings be upon him) gave him [F«³imah] for marriage he said to him: O 'Al»! The marriage must have a banquet. Sa'd said: I had a male sheep and a group of the An·«r collected for him a *'«·i'* of corn. When it was the night of the marriage he (peace and blessings be upon him) said: O 'Al»! do not do anything until you meet me. Then the Prophet asked for water, performed ablution from it and poured it out over 'Al» and F«³imah and said: O Allah! Bless them, bestow Your blessing on them and bless their offspring for them.[269]

**3- The Zak«h is made unlawful for them while they deserve the one fifth**

In his *al-Kha·«'i· al-Kubr«*, Al-®«fiµ al-Suy-³» said when stating the particulars of the Messenger of Allah (peace and blessings be upon him): As the Zak«h is the filth of the people his noble standing was considered too exalted from that, and his Ahl-al-Bait too because of him. Also, the charity is given because of having mercy on someone, which means the humiliation of the one receiving it [the charity]. They [the Ahl-al-Bait of the Prophet] had it replaced with the booty which is taken by means of superior rank demonstrating the dominance of the taker and the degradation of the one which the booty is take from him.[270]

Reported Bukh«r» and Muslim from Mu¯ammad ibn Ziy«d that he said: I heard Ab« Hurairah saying: Al-®asan ibn 'Al» took one date from the dates of the Zak«h and put it in

[267] *Al-Mu'jam al-Kab»r*, Vol. 3, p. 45, *¯ad»th* No. 2635 and it is a good *¯ad»th* with all its ways.

[268] *Al-Sunan al-Kubr«*, *¯ad»th*, No. 10087.

[269] The Shaykh al-Alb«n» declared this ¯ad»th as ¯asan (good) in *'ªd«b al-Zif«f*, p. 101, and in it there is 'Abd al-Kar»m ibn Sulai³ whom Ibn ®ibb«n made mantion of him in *al-Thiq«t*, Vol. 7, p. 131, but did not strengthen him and Ibn ®ajar in *al-Taq»b*, p. 619 stated him to be accepted.

[270] *Al-Kha·«'i· al-Kubr«*, Vol. 2, pp. 405 – 406.

his mouth! Thus the Prophet (peace and blessings be upon him) threw it and said: Do you realize that we do not eat the Zak«h?[271]

And from Ab» al-®awr«', he said: We were with ®asan ibn 'Al» and he was asked: What is that you remember from the Messenger of Allah (peace and blessings be upon him)? He said: I was walking with him when he passed by a *jar»m* from the Zak«h, I took one date and put it in my mouth, so he took it out along with my saliva. Some people said: What would be wrong if you left it to him? He said: We are the Ahl-al-Bait of Mu¯ammad, the Zak«h is not permissible for us. He [®asan] said: And I remembered from him the five daily prayers.[272]

The Zak«h is the wastes of the people so Allah, the Most High purified them from these filths and compensated them with what would nourish them from the one fifth of the booty and from the *fay'* (spoils) which the livelihood of Mu¯ammad (peace and blessings be upon him) was from, where he said in that which was reported by A¯mad and others: I was sent in front of the Hour with the sword until Allah is worshipped Alone with no partner, and my sustenance was made under my spear; and disgrace and lowness were made for whosoever disobeys my order; and whosoever assimilates himself to a certain people he is one of them.[273]

**The honouring of the companions and those who trace their ways to Ahl-al-Bait**

Reported Bukh«r» and Muslim from the mother of the believers 'ª'ishah that Ab« Bakr said to 'Al»: By Whom Hand my sould is in, the kinship of the Messenger (peace and blessings be upon him) is more beloved to me that to maintain close relations with some of my own kin.[274]

And from al-F«r-q 'Umar ibn al-Kha³³«b that he said to al-'Abb«s (the paternal uncle of the Prophet): Take your time O 'Abb«s, thus by Allah, your Isl«m and the day you became a Muslim is more beloved to me than the Isl«m of al-Kh«³³«b (his father) if he became Muslim, and there is nothing on me saying that except that I knew that your Isl«m was more beloved to the Messenger of Allah than the Isl«m of al-Kha³³«b.[275]

Raz»n ibn 'Ubaid said: I was with Ibn 'Abb«s then Z»n al-'ªbid»n 'Al» ibn ®ussain came, so Ibn 'Abb«s said to him: Welcome dearly loved, the son of the dearly loved.[276]

Ibn Sa'd recorded in *al-²abaq«t al-Kubr«* and al-D«ram» in *al-Sunan*, that Ibn 'Abb«s said: I used to hear about the *¯ad»th* from the man – among the companions of the Prophet (peace be upon him), I would go to him while he was taking his midday nap, and put my dress on his door and lie on it, whereupon the wind would raise the dust on my face, then he [the

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[271] It was reported by al-Bukh«r» in his ¶a¯»¯ - the book of Zak«h – chapter: What is stated in connection with the Zak«h for the Prophet - ¯ad»th No 1491; and Muslim in his ¶a¯»¯ - the book of Zak«h – chapter – Forbidding the Zak«h for the Messenger of All«h - ¯ad»th No 1069 and the wording is from al-Bukh«r».

[272] It was reported by A¯mad in the Musnad (1725) and it chain is authentic.

[273] It was reported by A¯mad in the Musnad (5115) from 'Abd All«h ibn 'Umar with an authentic chain.

[274] It was reported by al-Bukh«r» in his ¶a¯»¯ - the book of the morals of stories – chapter: the battle of Khaibar ¯ad»th No 4241; and Muslim in his ¶a¯»¯ - the book of jihad and biographies – ¯ad»th No 1759.

[275] It was reported by al-²abar«n» in *al-Mu'jam al-Kab»r*, Vol. 8, p. 9, ¯ad»th No 7280; Ibn Sa'd in *al-²abaq«t* , Vol. 4, p. 22 and the wording of al-²abar«n» - within the context of a long ¯ad»th and al-Haitham» in *Majma' al-Zaw«'id*, Vol. 6, p. 242 stated: It was reported by al-²abar«n» and its men are those of the ¶a¯»¯.

[276] It was reported by A¯mad in *The Virtues*, Vol. 2, p. 777, No 137 with an authentic chain.

companion] would come out to see me [in that condition], to say: O cousin of the Messenger! What brought you here? Shouldn't you call for me to come to you? I would say: No, it is more right for me to come to you.[277]

Al-Q«±» 'Iy«± stated in *al-Shif«* from al-Sha'b» that he said: Zaid ibn Th«bit prayed on someone who passed away, then I brought his mule closer to to him to ride it, then Ibn 'Abb«s came and took its stirrup. Zaid said to him: Leave it O cousin of the Messenger of Allah. So he (Ibn 'Abb«s) said: This is how we do with the scholars, then Zaid kissed his hand and said: This is how we have been ordered to do with the Ahl-al-Bait of our Prophet.[278]

And narrated Ibn Sall«m with his chain from al-Zuhr» that al-F«r-q 'Umar ibn al-Kha³³«b said: If the fifth of Ir«q comes I will not leave any H«shim» except that I join him in marriage, and those who have no female slaves I will get them each one who will serve him. He said: And he used to give al-®asan and al-®ussain [from the fifth].[279]

And al-Q«±» 'Iy«± also stated from Im«m 'Abd Allah ibn al-®asan ibn al-®ussain ibn 'Al» ibn Ab» ²«lib, that he said: I went to 'Umar ibn 'Abd al-'Az»z for something and he said to me: If you need something write to me for I indeed feel ashamed of Allah to see you on my door.[280]

Ibn Sa'd reported in his *al-²abq«t*, from F«³imah bint 'Al» ibn Ab» ²«lib that she said: I went in to see 'Umar ibn 'Abd al-'Az»z when he was the Amir of Medina, he sent out who was with him and said to me: O daughter of 'Al»! By Allah there are no people of a house on the surface of this earth more beloved to me than you, and you are indeed more beloved to me that my own family.[281]

In his *al-Shif«*, al-Q«±» 'Iyy«± stated that M«lik, when Ja'far ibn Sulaim«n al-'Abb«s», the governor of Medina, exposed him and harmed him and he was taken [home] unconscious. When the people called in he woke up and said: I make as a witness that I am making the one who beat me exempted. Then he was asked about that, to which he said: I feared to die and meet the Prophet (peace and blessings be upon him) thus I will be ashamed for some of his Ahl-al-Bait would enter the Hellfire because of me.[282] It was said that al-Man·-r released him from Ja'far, thus M«lik said to him: I seek refuge with Allah. By Allah, there was not a whip that would be taken from my body except that I made him exempted because of his (family) relationship to the Messenger of Allah.[283]

It becomes clear, and leaves no doubt how far the companions and those who followed their examples, went in honouring Ahl-al-Bait with that which suits their standings and positions, and evidences are many and what we have stated is just a little from an abundance.

**The religion is given preference over lineage**

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[277] *Al-²abaq«t al-Kubr«*, Vol. 2, p. 367; and Sunan al-D«ram», Vol. 1, p. 150, ¯ad»th No 570.

[278] *Al-Shif« bi Ta'r»f ®uq-q al-Mu·³af«*, Vol. 2, p. 42 and the ¯ad»th was reported by al-Dain-r» in *al-Muj«lasah* (1314) and had it attributed to al-®«fiµ in *al-I·«bah*, Vol. 4, p. 146.

[279] Ibn Sall«m, *al-Amw«l*, p. 345.

[280] Al-Q«±» 'Iyy«±, '*al-Shif«*', Vol. 2, p. 42.

[281] *Al-²abaq«t al-Kubr«*, Vol. 5, p. 333 and from him Ibn ®ajar al-Haitham» in *al-¶aw«'iq al-Mu¯riqah*, Vol. 2, p. 523.

[282] *Al-Shif«*, Vol. 2, p. 51.

[283] *Al-Shif« bi Ta'r»f ®uq-q al-Mu·³af«*, Vol. 2, pp. 42 – 43.

Stating the merits of Ahl-al-Bait and praising them highly does not mean favouring them in general and in all conditions and over all people, as among individuals there might be those who are better than some individuals from Ban» H«shim, being more pious and fearing of Allah.
And Allah, the Most High did not the reward nor punish based on kinship, nor did He praise anyone just because he is a relative or from Ahl-al-Bait, but rather He made the *taqw«* (religiousness) and the good deed as the balance of rivalry for superiority, as Allah said:

يَـٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَـٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَـٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓاْ ۚ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ ۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ

O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allâh is that (believer) who has At-Taqwâ. Verily, Allâh is All-Knowing, All-Aware.[284]

And this is where the creation can claim to be superior and for which they shall be rewarded.
In relation to this Im«m Taqiyy al-D»n Ibn Taymiyyah said: By no means, Allah has not praised anybody in the Qur'«n with his lineage, not for a son of a Prophet nor for a father of a Prophet, but rather He Praised people because of their belief and actions, and if He states a category [of people] and praises them it is because of their belief and actions not just due to the lineage.
When [Allah] mentioned the Prophets He listed them in S-rah al-An'«m and they are eighteen, He said:

وَمِنْ ءَابَآئِهِمْ وَذُرِّيَّـٰتِهِمْ وَإِخْوَٰنِهِمْ ۖ وَٱجْتَبَيْنَـٰهُمْ وَهَدَيْنَـٰهُمْ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ

And also some of their fathers and their progeny and their brethren, We chose them, and We guided them to the Straight Path.[285]

With this the merit has been achieved for Him to choose them and guide them to a straight path not due to the kinship itself.
And in the Qur'«n there is the praising of the companions for their faith and deeds in several verses such as His saying:

وَٱلسَّـٰبِقُونَ ٱلْأَوَّلُونَ مِنَ ٱلْمُهَـٰجِرِينَ وَٱلْأَنصَارِ وَٱلَّذِينَ ٱتَّبَعُوهُم بِإِحْسَـٰنٍ

And the foremost to embrace Islâm of the Muhâjirûn (those who migrated from Makkah to Al-Madinah) and the Ansâr (the citizens of Al-Madinah who helped and gave aid to the Muhâjirûn) and also those who followed them exactly (in Faith).[286]
And His saying:

[284] Al-®ujur«t 49: 13.
[285] Al-An'«m 6: 87.
[286] Al-Tawbah 9: 100.

لَا يَسۡتَوِى مِنكُم مَّنۡ أَنفَقَ مِن قَبۡلِ ٱلۡفَتۡحِ وَقَـٰتَلَۚ أُوْلَـٰٓٮِٕكَ أَعۡظَمُ دَرَجَةً۬ مِّنَ ٱلَّذِينَ أَنفَقُواْ مِنۢ بَعۡدُ وَقَـٰتَلُواْۚ وَكُلاًّ۬ وَعَدَ ٱللَّهُ ٱلۡحُسۡنَىٰۚ

Not equal among you are those who spent and fought before the conquering (of Makkah, with those among you who did so later). Such are higher in degree than those who spent and fought afterwards. But to all Allâh has promised the best (reward).[287]

And His saying:

لِلۡفُقَرَآءِ ٱلۡمُهَـٰجِرِينَ ٱلَّذِينَ أُخۡرِجُواْ مِن دِيَـٰرِهِمۡ وَأَمۡوَٲلِهِمۡ يَبۡتَغُونَ فَضۡلاً۬ مِّنَ ٱللَّهِ وَرِضۡوَٲنً۬ا وَيَنصُرُونَ ٱللَّهَ وَرَسُولَهُ ۥۤۚ أُوْلَـٰٓٮِٕكَ هُمُ ٱلصَّـٰدِقُونَ

(And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allâh and to please Him, and helping Allâh and His Messenger. Such are indeed the truthful (to what they say)

وَٱلَّذِينَ تَبَوَّءُو ٱلدَّارَ وَٱلۡإِيمَـٰنَ مِن قَبۡلِهِمۡ يُحِبُّونَ مَنۡ هَاجَرَ إِلَيۡہِمۡ وَلَا يَجِدُونَ فِى صُدُورِهِمۡ حَاجَةً۬ مِّمَّآ أُوتُواْ وَيُؤۡثِرُونَ عَلَىٰٓ أَنفُسِہِمۡ وَلَوۡ كَانَ بِہِمۡ خَصَاصَةٌ۬ۚ

And (it is also for) those who, before them, had homes (in Medina) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banî An-Nadîr), and give them (emigrants) preference over themselves even though they were in need of that.[288]

And this is the case in the Qur'«n, praising the believers from this Ummah, the oldest and the latest, the pious, the well-doers, the virtuous and the like.

As for the lineage, the Qur'«n establishes the right of the kinship as they were mentioned in the verse of the fifth and the spoils, and the Qur'«n has ordered for them that which removes the impurity!

Allah mentioned those whom He has chosen among the children of Isr«'»l and the ones who disbelieved among them with their sins and punishment, so that He stated both the reward and the punishment. This is to show that the noble lineage can be connected with the praise if the one involved is of faith and fear, otherwise he deserves it not as it is the case with the children of Isr«'»l and the offspring of Ibr«h»m, and similarly in *al-mu·«harah* (relationship by marriage).

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[287] Al-®ad»d 57: 10.
[288] Al-®ashr 59: 8- 9.

ضَرَبَ ٱللَّهُ مَثَلاً لِّلَّذِينَ كَفَرُواْ ٱمْرَأَتَ نُوحٍ وَٱمْرَأَتَ لُوطٍۖ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَٰلِحَيْنِ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ ٱللَّهِ شَيْـًٔا وَقِيلَ ٱدْخُلَا ٱلنَّارَ مَعَ ٱلدَّاخِلِينَ

Allâh sets forth an example for those who disbelieve: the wife of Nûh and the wife of Lût. They were under two of our righteous slaves, but they both betrayed their (husbands by rejecting their doctrine). So they (Nûh and Lût) availed them (their respective wives) not against Allâh and it was said: "Enter the Fire along with those who enter!"[289]

The required conditions for the believer to support those related to Ahl-al-Bait is to be.

**1- A righteous believer upon the correct creed ('aqeeda).**

If he is a disbeliever then he has no right in the love, glorification, honouring and supporting even if he is the most closest person to the Prophet (peace and blessings be upon him) such as his uncle Ab» Lahab.

**2- He has to be following the authentic prophetic Sunnah.**

If he withdraws from the Sunnah, opposes the guidance of his grandfather (peace and blessings be upon him) and gets involved in innovations and *mu¯dath«t* then he has no right in the love, glorification, honouring and support until he goes back to the Sunnah and adheres to it.

In relation to this meaning the Shaykh Mu¯ammad Nas»b al-R«fi'» composed a few lines of poetry, which are:

*High lineage is not an honour if the youth adorns not it with religion and manners*

*Salm«n's dwelling is an everlasting Paradise whereas Hellfire is made as a home for Ab» Lahab*

*If both religion and lofty lineage join together, the young man gains the dignity of religion and lineage*[290]

What is required and stressed upon the people in general and the Ahl-al-Bait of the Prophet in particular is to consider the follpwing issues:

1- To have interest in attaining legitimate knowledge and its ethics and the morals of the scholars; there is no benefit in a lineage without knowledge.

In connection with this, Im«m Mu¯ammad ibn 'Abd Allah, known by the title "*al-nafs al-zakiyyah*" (righteous soul) said: I used to seek knowledge in the homes of the An·«r to the point that I would rest my head on the doorstep of some of them.[291]

2- To abandon pride in ancestors and not to rely on them without acquiring religious sciences.

In the two ¶a¯»¯, it was asked: O Messenger of Allah! Who is the noblest among people? He replied: "The one who is most pious among them".[292]

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[289] At-Tahrim – 66: 10

[290] It was transmitted by Shaykh Kh«lid ibn A¯mad B«ba³»n in his edit of the book *Istijl«b al-Ghuraf*, Vol. 2, p. 661 from the book *Dhail A'l«m al-Zarkal»* by A¯mad al-'Al«wnah, p. 204

[291] *Maq«til al-²«lib»n*, p. 161.

And reported Ibn Jar»r and others: Allah asks you not about your noble descent, nor about your lineage on the Day of Judgment but rather about your deeds.[293]

The Prophet (peace and blessings be upon him) was concerned about this and said in one *¯ad»th*: Him whose deeds make him slow down, his lineage will not make him faster.[294]

A¯mad recorded in the Musnad with an authentic chain from Mu‘«dh ibn Jabal that the Prophet when he sent him to Yemen went out with him to advise him, then he turned around and faced Medina and said: The ones who deserve me the most are the pious no matter who and where they are.[295]

We spoke before of how the Messenger of Allah (peace and blessings be upon him) called Quraish and they gathered so he generalized and specified and said: O Ban» Ka‘b ibn Lu’ay, save yourselves from the Hellfire. O Ban» ‘Abd Man«f! save yourselves from the Hellfire. O Ban» H«shim! save yourselves from the Hellfire. O Ban» ‘Abd al-Mu³³alib! save yourselves from the Hellfire. O F«³imah! save yourself from the Hellfire.

And in a narration: The Messenger of Allah stood up in the ¶af« and said: O F«³imah the daughter of Mu¯ammad! O ¶afiyyah the daughter of ‘Abd al-Mu³³alib! O Ban» ‘Abd al-Mu³³alib!... Ask me from my wealth that which you wish.[296]

The love of Allah the Great and Almighty is not equal to the love of a human being, but rather He loves him who obeys Him. Hence, the people of the Book among the offspring of Ya’q-b did not benefit from their fathers.

As for intercession Allah, the Most High said:

يَعۡلَمُ مَا بَيۡنَ أَيۡدِيهِمۡ وَمَا خَلۡفَهُمۡ وَلَا يَشۡفَعُونَ إِلَّا لِمَنِ ٱرۡتَضَىٰ وَهُم مِّنۡ خَشۡيَتِهِۦ مُشۡفِقُونَ

He knows what is before them, and what is behind them, and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him.[297]

And when N-¯ wanted to pick up his son in the ship it was said to him:

قَالَ يَٰنُوحُ إِنَّهُۥ لَيۡسَ مِنۡ أَهۡلِكَۖ إِنَّهُۥ عَمَلٌ غَيۡرُ صَٰلِحٖۖ فَلَا تَسۡـَٔلۡنِ مَا لَيۡسَ لَكَ بِهِۦ عِلۡمٌۖ إِنِّيٓ أَعِظُكَ أَن تَكُونَ مِنَ ٱلۡجَٰهِلِينَ

He said: "O Nûh (Noah)! Surely, he is not of your family; verily, his work is unrighteous, so ask not of Me that of which you have no knowledge! I admonish you, lest you be one of the ignorant." [298]

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[292] It was reported by al-Bukh«r» in his ¶a¯»¯ - the book of the Prophets – ¯ad»th No 3353; and Muslim in his ¶a¯»¯ - the book of virtues – chapter: the virtues of Y-suf - ¯ad»th No 6161.

[293] *Tafs»r Ibn Jar»r al-²abar»*, Vol. 22, p. 313, the saying of All«h the Most High: The bedouins say: “We believe”

[294] It was reported by Muslim in his ¶a¯»¯ - ¯ad»th No 2699.

[295] *Al-Musnad* 22052.

[296] It was reported by Muslim in his ¶a¯»¯ - the book of belief

[297] Al-Anbiy«’ 21: 28.

[298] H-d 11: 46.

And Ibr«h»m did not intercede for his father nor did our Prophet for his mother, and he (peace be upon him) said to F«³imah: I cannot profit you anything from Allah.[299]

And whosoever thinks that he will be saved based on the salvation of his father is equal to him who thinks that he will become full based on the fact that his father has eaten.[300]
For this reason Ibn B«bawaih al-Qumm» narrated – and he is one of the most significant scholars of the Twelvers – in *‘Uy-n Akhb«r al-Ri±«* from the Im«m al-Ri±«, his declaration that consanguinity saves not from eternal damnation on the Day of Judgment, let alone that it is not a measure to compare between people: There is no (family) relationship between Allah and others and none attains the support of Allah except with obedience, and the Messenger of Allah (peace be upon him) said to Ban» ‘Abd al-Mu³³alib “come to me with your actions and not with your honourable lineage”, as Allah, the Most High said:

فَإِذَا نُفِخَ فِى ٱلصُّورِ فَلَآ أَنسَابَ بَيۡنَهُمۡ يَوۡمَئِذٍ وَلَا يَتَسَآءَلُونَ

Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.

فَمَن ثَقُلَتۡ مَوَٰزِينُهُۥ فَأُوْلَـٰٓئِكَ هُمُ ٱلۡمُفۡلِحُونَ

Then, those whose scales (of good deeds) are heavy, they are the successful.

وَمَنۡ خَفَّتۡ مَوَٰزِينُهُۥ فَأُوْلَـٰٓئِكَ ٱلَّذِينَ خَسِرُوٓاْ أَنفُسَهُمۡ فِى جَهَنَّمَ خَـٰلِدُونَ

And those whose scales (of good deeds) are light, they are those who lose their Own selves, in Hell will they abide.[301] [302]

Ibn B«bawaih al-Qumm» also reported that a man said to Im«m al-Ri±«: By Allah! There is nobody on the surface of the earth who is more honoured than you in connection to your father. To which he said: Religiousness is their honour and with the obedience of Allah they have been honoured. Then another one said to him: By Allah! You are the best of the people. He replied to him: O you! Do not swear! Him who is better than me was more devoted to Allah the Most High and more obedient to Him. By Allah! This verse has not been abrogated:

يَـٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقۡنَـٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلۡنَـٰكُمۡ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓاْۚ إِنَّ أَكۡرَمَكُمۡ عِندَ ٱللَّهِ أَتۡقَىٰكُمۡۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ

And made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allâh is that (believer) who has At-Taqwâ.[303]

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[299] Reported by al-Bukh«r» in his ¶a¯»¯ - the book of *Tafs»r* – chapter: S-rah al-Shu‘ar«’ - ¯ad»th No 4771
[300] *Talb»s Ibl»s*, p. 416.
[301] Al-Mu’min-n 23: 101 - 103
[302] *‘Uy-n Akhb«r al-Ri±«*, Vol. 1, p. 261.
[303] *Ibid*.

Im«m ‘Al» ibn al-®ussain who was seen one day crying out of fear from the punishment of Allah, the Most High, was asked: O son of the Messenger of Allah! What is all this worry and sorrow? We should do like this for we are disobedient and rough! Your father is al-®ussain ibn ‘Al», your mother is F«³imah al-Zahr«’ and your grandfather is the Messenger of Allah! He turned around to me and said: How far!, how far ²«w-s! Let us ignore the talk about my father, mother and my grandfather. Allah created Paradise for him who obeys him and does well even if he is a Abyssinian slave and created Hellfire for him who disobeys him even if he is a Quraish» boy. Didn’t you hear His saying, the Most High:

فَإِذَا نُفِخَ فِى ٱلصُّورِ فَلَآ أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَآءَلُونَ

Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.

By Allah! There is nothing that can benefit you tomorrow except what you can bring forward in terms of good deeds. [304]

**The companionship of the Prophet (peace be upon him) is given preference over lineage**

Nothing can be equal to being a companion of the Prophet (peace and blessings be upon him), therefore he who Allah, the Most High has honoured with being his companion is unlike the one who is withheld from that merit.

وَرَبُّكَ يَخْلُقُ مَا يَشَآءُ وَيَخْتَارُ ۗ مَا كَانَ لَهُمُ ٱلْخِيَرَةُ ۚ سُبْحَـٰنَ ٱللَّهِ وَتَعَـٰلَىٰ عَمَّا يُشْرِكُونَ

And your Lord creates whatsoever He wills and chooses.[305]

The companions of Mu¯ammad (peace and blessings be upon him) are absolutely the best of his Ummah as ‘Abd Allah ibn ‘Umar said: If anyone wants to follow let him follow those who have passed away. Those companions of Mu¯ammad were the best among this nation, had the most pious hearts, were more knowledgable than others, and were not of the Mutakallifûn (those who pretend and fabricate things which do not exist), they are people whom Allah chose to accompany His Prophet.[306]

The Noble Qur’«n is full of verses that praise the companions and report Allah being pleased with them, giving them the glad tidings of Paradise, and from that the saying of Allah be He Blessed and Exalted:

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[304] *¶a¯»fah Sajj«diyyah* (Ib³i¯») p. 177.
[305] Al-Qasas 28: 68.
[306] *®ilyah al-Awliy«’*, Vol. 1, p. 305.

وَٱلسَّـٰبِقُونَ ٱلْأَوَّلُونَ مِنَ ٱلْمُهَـٰجِرِينَ وَٱلْأَنصَارِ وَٱلَّذِينَ ٱتَّبَعُوهُم بِإِحْسَـٰنٍ رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ

And the foremost to embrace Islâm of the Muhâjirûn (those who migrated from Makkah to Al-Madinah) and the Ansâr (the citizens of Al-Madinah who helped and gave aid to the Muhâjirûn) and also those who followed them exactly (in Faith). Allâh is well-pleased with them as they are well-pleased with Him.[307]

And as His saying:

لِلْفُقَرَآءِ ٱلْمُهَـٰجِرِينَ ٱلَّذِينَ أُخْرِجُوا۟ مِن دِيَـٰرِهِمْ وَأَمْوَٰلِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ ٱللَّهِ وَرِضْوَٰنًا وَيَنصُرُونَ ٱللَّهَ وَرَسُولَهُۥٓ ۚ أُو۟لَـٰٓئِكَ هُمُ ٱلصَّـٰدِقُونَ

(And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allâh and to please Him, and helping Allâh and His Messenger. Such are indeed the truthful (to what they say).

وَٱلَّذِينَ تَبَوَّءُو ٱلدَّارَ وَٱلْإِيمَـٰنَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِى صُدُورِهِمْ حَاجَةً مِّمَّآ أُوتُوا۟ وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُو۟لَـٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ

And (it is also for) those who, before them, had homes (in Medina) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banî An-Nadîr), and give them (emigrants) preference over themselves even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful.[308]

Im«m al-'Ain» (d. 855A.H./1451C.E.) in explaining the ¯*ad»th* of *«mil al-misk* (the holder of Musk), said: There is the praise of musk which requires its purity and the praise of the companions, where the one who used to sit with them was the Messenger of Allah (peace and blessings be upon him), to the point that it is said that the companion had no other better merit but of the companionship, therefore they were called the ¶*a¯«bah* (companions) despite them being nobles, scholars, braves and attaining merits.[309]

Im«m al-Shawk«n» transmitted from the *jamh-r* their statement: The companionship has a merit and advantage which no deed can be parallel to. He who accompanied the Prophet

[307] Al-Tawbah 9: 100.
[308] Al-®ashr 59: 8 – 9.
[309] '*Umdah al-Q«r»* Vol. 31, p. 72.

(peace and blessings be upon him) has the merit of companionship even if he relinquished deeds.[310]

The researcher al-'ªb» al-Azhar» (d. 1330A.H./1911C.E.) said: They were of his time (peace and blessings be upon him); they believe in him, honour him, help him, and follow the light (the Qur'ân) which has been sent down with him, the sunlight of his prophecy has gleamed on them thus they have gained the glory to gather [with him] as well as the merit of the companionship, so that their century was the best of all centuries, and what confirms this is his saying: The best among you is my century then those that come after them and then those that come after.[311]

In the Book of Allah there is the exhortation to follow the companions after the Messenger of Allah (peace be upon him) and clarification that adhering to their understanding is based on the guidance of the Prophet that saves one from going astray, and none other than them among human beings has this [merit], neither Ahl-al-Bait nor other than them among the pious.

Allah, the Exalted said in S-rah al-Nis«':

وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعۡدِ مَا تَبَيَّنَ لَهُ ٱلۡهُدَىٰ وَيَتَّبِعۡ غَيۡرَ سَبِيلِ ٱلۡمُؤۡمِنِينَ نُوَلِّهِۦ مَا تَوَلَّىٰ وَنُصۡلِهِۦ جَهَنَّمَۖ وَسَآءَتۡ مَصِيرًا

And whoever contradicts and opposes the Messenger (Muhammad) after the right path has been shown clearly to him, and follows other than the believers' way We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination![312]

This verse was revealed in connection with Bash»r (the hypocrite) when he left the Prophet (peace and blessings be upon him) and the companions and joined the polytheists, then he took lodgings at Sul«fah the daughter of Sa'd ibn Sahl, so Allah's Words carried on in this regard from the previous verse up to His saying:

وَمَن يُشۡرِكۡ بِٱللَّهِ فَقَدۡ ضَلَّ ضَلَٰلَۢا بَعِيدًا

And whoever sets up partners in worship with Allâh, has indeed strayed far away.[313]

And the verse is a clear evidence that the one opposing the way of the companions - namely those representing the people of faith among the first generation – deserves punishment on the Day of Judgment.

Moreover, no such statements were mentioned in connection to Ahl-al-Bait in the Noble Qur'«n, and the best evidence used by these opponents are weak narrations ascribed to the

310 *Nail al-Aw³«r*, Vol. 9, p. 229.

311 *Al-Thamr al-D«n»*, p. 23.

312 Al-Nis«' 4: 115.

313 *J«mi' al-Tirmidh»*, the book: the explanation of the Qur'«n - ¯ad»th No. 3036; *Tafs»r al-²abar»*, Vol. 5, p. 362; *Bi¯«r al-Anw«r*, Vol, 17, p. 80; al-²-s», *Tafs»r al-Tiby«n*, Vol. 3, p. 316; al-Kashsh«n», *Tafs»r al-¶«f»*,Vol. 1, 496; and al-®uwaiz», Vol. 1, p. 548.

Prophet (peace be upon him) such as the the following report: The example of my Ahl-al-Bait is of that the Argo of N-p; whosoever mounts will be saved and who does not will sink.[314]
The companions held different views when it came to *ijtih«d*, yet they agreed upon one creed and a single way, so that adhering to their guidance is established unlike Ahl al-Bait where among them you find the ¶-f» al-‘Irf«n», or the fictitious, as well as within them there are the Zaid» Sh»‘», the Im«m» Sh»‘», the Ism«‘»l» Sh»‘», the Mu‘tazil», the Jahm» and count as much as you wish in terms of groups and *ahw’«*!
He who lacks a thing cannot give it away and we know that after the generation of the companions the Ahl al-Bait did not have one single Argo that a person could board and be guided with and talking about this issue could be endless.

## Establishing the lineage of Ahl-al-Bait

We have mentioned while talking about how concern the Rabb«n» scholars used to be in regards the lineage of Ahl-al-Bait and their harshness towards the false claimants, there is the statement of the Im«m M«lik ibn Anas (d. 179A.H./795C.E.): Whosoever related himself to the house of the Prophet (peace and blessings be upon him) – with falsehood - he has to be beaten painfully, to let others know about him and to imprison him for long period of time until he declares his repentance, as his action forms a disparagement in connection to the Prophet.[315]
Out of fear of returning to tackling the issue of establishing or denying the Prophet’s lineage we found the ®«fiµ al-Sakh«w» commenting: Many judges of justice stopped getting involved in the issue of lineage whether it required confirmation or denial, especially the lineage of Ahl-al-Bait the pure. It is amazing how some people hasten to confirm it with inference and illusive evidence. They will be asked about it on that Day where no wealth or children benefit except him who comes to Allah with a sound heart.[316]
It looks like the ®«fiµ al-Sakh«w» lived in an era where claimants become numerous to the point that the number of those related to the venerable Im«m M-s« al-K«µim today has exceeded – with truth and false – the number of those descended from the whole of Quraish in our time.
In his speech about the lineage trustees, Ibn ‘Anbah (d. 828A.H./1424C.E.) came with an interesting statement: He has to be pious so that he will not be bribed for lineage’s sake, as it was reported of Ibn al-Munqidh» the genealogist that he used not to take bribes for the lineage. Also, he has to be truthful so that he lies not in lineage to deny the pure and confirm the false; and he had to avoid depravity and atrocity so that he can be fearful, so that if he denies or confirms he will not be objected to; and he has to be sound within himself, when

[314] See for more details, *Silsilah al-A¯«d»th al-°a‘»fah*, Vol. 5, p. 10, ¯ad»th 4503.
[315] Al-Q«±» ‘Iyy«±, *al-Shif«*, Vol. 2, p. 311; and al-Shar»f al-Samhawd», *jaw«hir al-‘Aqadyain*, p. 470 – 471
[316] It was transmitted from him by al-®«fiµ al-Haitham» (d. 974A.H.) in the appendix of *al-¶aw«‘iq al-Mu¯riqah*, Vol. 2, p. 689. I refered to the printed copy of the book *Istijl«b al-Ghuraf* by al-®«fiµ al-Sakh«w», Vol. 2, p. 632, edited by Kh«lid B«ba³»n, there I found the text with slightly alternate wording. It apears that al-®«fiµ al-Haitham» transmitted the meaning of al-®«fiµ al-Sakh«w»’s statement and the text itself as the appendix of *al-¶aw«‘iq*, it is an abbreviation of the book *Istijl«b al-Ghuraf* as al-®«fiµ al-Haitham» clarified in his introduction.

some of those in authority terrorize him and order him to commit injustice and sway him from the truth as if he is not strong he will fall into error.[317]

Furthermore, fraud in the lineage of Ahl-al-Bait had reached a stage where the Sharif A¯mad °iy«' al-'Anq«w» declared in his speech: When it became clear to me of the anarchy in the lineage issue in Egypt (after the association of the Ashr«f became inactive in that year [1372A.H./1953C.E.], following the death of the last president Mu¯ammad al-Baball«w») I chose to bring up this subject in different news media so [finally] the association brought back Mr. Ma¯m-d K«mil Y«s»n as president. However some of the conditions of the association worsened after the death of its president Ma¯m-d K«mil Y«s»n so I preferred to relinquish my role, especially after some them started cutting corners in establishing lineages!! On the other hand I preoccupied myself with my research to serve the Prophet's bloodline.[318]

Due to the anarchic situation that arose in establishing lineages, some had the audacity to claim their relation to Ahl-al-Bait by means of *al-kashf* (revelation), inspiration and dreams! To be related to Ahl-al-Bait or others cannot, by any means, be established via this way. Under no circumstances can this be taken as evidence to confirm the lineage of any people or even to deny it.

The well-known Ab» al-®asan al-Sh«dhil» al-¶-f» (d. 656A.H./1258C.E.)[319] was criticized in his claim to be related to the Ad«risah by relying on establishing this lineage on a dream of one of his Shaykhs.[320] In this regard, Im«m al-Dhahab» said: This lineage is unknown, neither real nor established and it was better for him to abandon it as well as much of what he had said in his books.[321]

## It is not correct to be related to one who had no offspring[322]

The genealogists wrote in their books of many cases of extinct Arab tribes and of how the Quraish tribe was given more attention than others by experts.

In his book *al-Maw«hib al-La³»fah f» al-Ans«b al-Shar»fah*, the professor 'Al» al-Ma³r-sh» has referred to some examples of extinction occurring with some of those related to Quraish, here there are a few:

1- Ban- Qais ibn Gh«lib ibn Fihr: The last among them died in Ir«q during the rule of Hish«m ibn 'Abd al-Malik, and his inheritance remained uninherited as it was unknown who was more entitled to it because the offspring of Lu'ay ibn Gh«lib were large in number.

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317 *'Umdah al-²«lib*, p. 16.
318 *Al-Ishr«f f» Ma'rifah al-Mu'tan»n bi Tadw»n Ans«b al-Ashr«f*, p. 56.
319 He is 'Al» ibn 'Abd All«h ibn 'Abd al-Jabb«r ibn Tam»m al-Sh«dhil» al-Maghrib», the ascetic, and the Shaykh of the Sh«dhil» sect. - al-Dhahab», *T«r»kh al-Isl«m*, Vol. 48, p. 273; and al-Zarkal», *al-A'l«m*, Vol. 4, p. 305.
320 Al-Zarkal», *al-A'l«m*, Vol.4, p. 305.
321 *T«r»kh al-Isl«m*, Vol. 48, p. 273.
322 There is a technical difference between the scholars when they say *daraj* (to die childless) and their statements on *'aqib*, the first one means he died and did not leave any children, whereas the second one means he died and did not leave a son who can have children.

2- Ban- 'Abd Qu·ay ibn Kul«b: These are the brothers of Ban» 'Abd Man«f, but they were small in numbers so it did not take long before they became extinct, the last member died during the beginning of the era of Ban» al-'Abb«s and his wealth was divided between the three sons of Qu·ay ibn Kul«b who did not join with him except through Qu·ay.

3- Four among the children of H«shim ibn 'Abd Man«f: H«shim had five sons who are: 'Abd al-Mu³³alib (who had a Bait and a number of offspring), Asad, Na±lah, ¶aif» (who died childless) and Ab- ¶aif». The progeny of the latter four went out of existence as Asad ibn H«shim had only one son called ®unain and two daughters whilst ®unain had one son named 'Abdullah who just had one daughter so the bloodline of Asad ibn H«shim ceased to exist. Na±lah ibn H«shim had a son called al-Arqam and the latter had only daughters so they died out. Ab- ¶aif» had three males, one of whom died young as well as one daughter. The genealogy books did not talk at great length about them but commented by saying that the offspring of Ab» ¶aif» have vanished.[323]

On this topic the Im«m Ibn Qutaibah said in his *al-Ma'«rif*: I have indeed seen many among the Ashr«f who have no knowledge of their lineage, and members of Quraish that do not know that they are related to the Messenger of Allah (peace and blessings be upon him) and his family, or the relationship that they might have with the great figures among his companions. I have furthermore seen sons of the non-Arab kings who are unaware of the condition of their fathers and eras, and I have seen people who belong to a family yet remain ignorant of which part. I have seen him who has shunned his lineage and claimed himself as belonging to men like Ab» Dhar al-Ghif«r» and 'Addiy ibn ®«tim who had no children, or ®ass«n ibn Th«bit whose offspring died out.[324]

Both historians and genealogists have composed lists of personalities that did not have children, for example the venerable companion Da¯iyyah al-Kalb» (may Allah be pleased with him) so that false lineages cannot be attributed to him.

If you have read the biographies of those early Muslims you might have come across the name Majd al-D»n 'Umar ibn ®asan ibn 'Al» al-Jam»l, known by the name "Ibn Da¯iyyah". The Im«m al-Dhahab» said: The name al-Jam»l Mu¯ammad ibn Far¯ ibn Khalaf ibn Qawmas ibn Mizl«l ibn Mil«l ibn A¯mad ibn Badr ibn Da¯iyyah ibn Khal»fah al-Kalb» al-D«n» then al-Sabt» is how he transmitted his lineage and how far it is from the truth and connection! He used to write of himself: The one of two bloodlines between Da¯iyyah and al-®ussain. Ab- 'Abd Allah al-Abb«r said: He used to mention his son Da¯iyyah and that he was the grandson of Ab» al-Bass«m al-®ussain».[325]

As for Ahl-al-Bait, historians wrote that those who did not have offspring among them are numerous, and the following might be the prominent ones of this category:

1- The sons of ®amzah ibn 'Abd al-Mu³³alib (may Allah be pleased with him):

[323] *Al-Maw«hib al-La³»fah f» al-Ans«b al-Shar»fah*, p. 27.
[324] *Al-Ma'«rif*, p. 2, the introduction.
[325] *Siyar A'l«m al-Nubl«'*, Vol. 22, p. 389.

®amzah had the sons ‘Um«rah[326]and Ya‘l«[327]. Ya‘l« was the only one who could have children and he produced five males who died without having children meaning the offspring of ®amzah died out. Mus‘ab al-Zubair»[328] said: None of ®amzah ibn ‘Abd al-Mu³³alib’s had children except Ya‘l« alone who had five males, all of them died without having children so that ®amzah didn’t have any offspring left.[329]

2- Qutham and ‘Abd al-Ra¯m«n, the sons of al-‘Abb«s ibn ‘Abd al-Mu³³alib (may Allah be pleased with him):

The ®«fiµ al-Dhahab» said about Qutham: He used to be like the Prophet (peace and blessings be upon him), he was a companion, but did not have children.[330] He also said about ‘Abd al-Ra¯m«n: He died in the Sh«m and did not have children.[331]

3- Ja‘far and ‘Abd Allah, the two sons of al-®ussain ibn ‘Al» ibn Ab» ²«lib.[332]

4- Mu¯ammad al-Awsa³ and al-Q«sim, the two sons of ‘Al» ibn al-®ussain (Z»n al-‘ªbid»n).[333]

5- Ya¯y« ibn Zaid ibn ‘Al» ibn al-®ussain ibn ‘Al» ibn Ab» ²«lib:

Al-Dhahab» said: Ya¯y« had to be revolted against in Khuras«n and was about to rule. Ibn Sa‘d said: Salam ibn A¯waz killed him. His mother is Rai³ah, the daughter of ‘Abd Allah ibn Mu¯ammad ibn al-®anafiyyah. And al-Haitham said: Ya¯y« had no children.[334]

6- Al-®asan (al-‘Askar») ibn ‘Al» ibn Mu¯ammad ibn ‘Al» ibn M-s« ibn Ja‘far (al-¶«diq):

Most people of knowledge[335] stated that he died without having children, so his brother Ja‘far (al-Zakiyy)[336] inherited exclusively.

Moreover, in his *al-Khu³-³ al-‘Ar»±ah* Shaykh Mu¯ibb al-Kha³»b (d. 1389A.H./1969C.E.) commented on their view by saying: Mu¯ammad ibn al-®asan al-‘Askar», is a divisive personality who was related falsely to al-®asan al-‘Askar» who died without having children and his brother Ja‘far received his inheritance. Additionally, the ‘Alawis had an official birth record book under the control of the president of those days and no son of al-®asan al-‘Askar» was registered in [that book]. As well as this the contemporary ‘Alawis acknowledge that al-®asan al-‘Askar» died without leaving any son behind.[337]

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[326] His mother is Khawlah bint Qais ibn Qahd al-Najj«riyya al-Khazrajiyyah al-Al-An·«riyyah.

[327] He is the full brother of ‘Amir and their mother is ’¬siyyah from al-An·«r.

[328] Likewise said the Im«m Ibn ‘Abd al-Barr in *al-Ist»‘«b*; and according to Ibn al-Ath»r in *Asad al-Gh«bah*: al-Zubair ibn Bakk«r and the latter are the mistaken as he had transmitted from Ibn ‘Abd al-Barr.

[329] *Al-W«f» bi al-Wafay«t*, Vol. 29, p. 14.

[330] *T«r»kh al-Isl«m*, Vol. 4, p. 288.

[331] *Siyar A‘l«m al-Nubal«’*, Vol. 2, p. 84.

[332] *Siyar A‘l«m al-Nubal«’*, Vol. 3, p. 321.

[333] Ibid.

[334] *Siyar A‘l«m al-Nubal«’*, Vol. 5, p. 391.

[335] The most famous among them is the Im«m of historians Ibn Jar»r al-²abar», the Im«m Ya¯y«ibn ¶«‘id, the Im«m ‘Abd al-B«q» ibn Q«ni‘, the scholar of the Andalus Ibn ®azm, Shaykh al-Isl«m Ibn Taimiyyah, al-®«fiµ al-®anaf» and Ibn Kath»r.

[336] The ghul«h harmed him by accusing him of lies so they called him unjustly and rudely Ja‘far the liar!

[337] *Al-Khu³-³ al-‘Ar»±ah*, p. 83.

What Shaykh Mu¯ib al-D»n stated is noteworthy, this it was impossible for the president of the 'Alaw»s in that time to not have knowledge of the existence of the son of al-®asan al-'Askar» from one of his female-slaves, then after knowing that not to inform people such as ®ak»mah,[338] or Mu¯ammad ibn 'Uthm«n al-'Amr»,[339] or al-®ussain ibn R-¯[340] and the like.

And I have singled out in connection to this issue a treatise where I have discussed what is related to the personality of Mu¯ammad ibn al-®asan al-'Askar» by Ahl al-Sunnah wa al-Jam«'ah and the rest of the groups, I ask Allah, the Most High to ease its publication.

# Chapter Two:

### Ahl-al-Bait and the *ghul«h* face to face

### The definition of the *ghuluw*

In *Lis«n al-'Arab* Ibn Manµ-r said: "*ghal« f» al-d»n wa al-'amr, yaghl- ghuluwwan*: He went beyond its limits."[341]

The original lettering of the word *al-ghuluw* center around one meaning indicating exceeding the proper limit. Ibn F«ris said: The ghayn, the l«m and the vocalic letter combied is a sound principle indicating the raising and the exceeding of [a specific] degree. People say: *ghal« al-si'r yaghl- ghal«'*, that it is raised and *ghal« al-rajul f» al-'amr*, if he exceeds its limits.[342]

Al-Fa±l ibn Ziy«d al-Qa³³«n wrote to Im«m A¯mad ibn ®anbal asking him about the ¯ad»th of ibn 'Abb«s: "Be aware of the *ghuluw* ". What is the meaning of *al-ghuluw*? The following answer came to him: "[When one] exceeds the proper limits in everything, in love and hatred".[343]

Taqiy al-D»n ibn Taymiyyah said: The *ghuluw* is to exceed the limits when praising or criticizing, giving it more than it deserves and the like.[344]

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338 It is said that she is the paternal aunt of al-®assan al-'Askar» and Ibn B«bawaih al-Qumm» had mentioned her in "*Kam«l al-D»n*, p. 424 with this name, where in the book *al-Ghaibah* by al-²-s», p. 138 – 146 her name is Khad»jah but not ®ak»mah, thus she is unknown in terms of name and situation!

339 Ibn al-Mu³ahhar al-®alli stated in *Khul«·ah al-Aqw«l*, p. 433 that A¯mad ibn Hil«l al-Karkh», one of the companions of the two Im«ms al-H«d» and al-'Askar» and the Shaykh of the Sh»'ah in Baghd«d at the time, denied hearing the text from Im«m al-®asan al-'Askar» on behalf of of Mu¯ammad ibn 'Uthm«n ibn Sa'»d al-'Amr», it was said to him: Don't you accept the affair of Ab» Ja'far Mu¯ammad ibn 'Uthm«n and rely on it as the Im«m al-Muftara± determined the text of his obedience? He said: I have not heard him determining that by means of authorization and I do not deny his father, namely 'Uthm«n ibn Sa'»d. For me to confirm that Ab« Ja'far is the authorized representative of the man I do not have the courage to do that. It is up to you in that which you have heard and stopped on Ab» Ja'far so they cursed him and freed themseves from him. Then there was an approval by Ab» al-Q«sim al-®usain ibn R-¯ to curse him and free oneself from him!!

340 Mu¯ammad ibn 'Al» al-Shalmagh«n», who was at the time competing with him to become the deputy for al-Q«'im al-Gh«'ib as well as to take the fifth from the people, says about him: We have not engaged with Ab» al-Q«sim ibn R-¯ except that we know that which we entered into. We used to compete in this affair in the same way that the dogs compete for the carrions. From *al-Ghaibah* by al-²-s», p. 241.

341 *Lis«n al-'Arab*, under (*ghal«*).

342 *Mu'jam Maq«y»s al-Lughah*, under *Ghalaw«*: 812.

343 *Bad«'' al-Faw«'id*, Vol. 5, p. 88.

344 *Iqti±«' al-¶ir«³ al-Mustaq»m*, Vol. 4, p. 237.

Ibn ®ajar al-‘Asqal«n» defined the *ghuluw* as: to exaggerate in the thing and to become severe by exceeding the limit.[345]
Shaykh Sulaim«n ibn ‘Abd Allah Ahl-al-Bait al-Shaykh determined the criterion by which the *ghuluw* can be undestood by saying: Its measure is yo exceed that which Allah has ordered and that is the tyranny which Allah has forbidden in His saying:

وَلَا تَطۡغَوۡاْ فِيهِ فَيَحِلَّ عَلَيۡكُمۡ غَضَبِىۖ وَمَن يَحۡلِلۡ عَلَيۡهِ غَضَبِى فَقَدۡ هَوَىٰ

And commit no transgression or oppression therein, lest My Anger should justly descend on you.[346]

The truth is the middle between the *ifr«³* and *tafr»³.*

In a letter which the caliph ‘Umar ibn ‘Abd al-‘Az»z penned to a man who had asked him about the *qadar* (destiny), the following was stated: Some people other than them (the companions) have been negligent so that they turned away [from the truth].[347]
The Im«m al-®asan al-Ba·r» said: By Allah whom there is no deity worthy of worship! Your line of conduct is between the two of them, between the *gh«l»* and al-*j«f»*.[348]
Ibn al-Qayyim said: In that which All«h commanded the devil has two tendencies, either towards the *tafr»³* and *wast* or towards the *ifr«³* and the *ghuluw*, whereas the religion of Allah is middle between the one who abandons it and he who is extreme like the river between the two mountains and the guidance between two deceptions and the middle between two edges. As the the one who abandons the affair he is wasting it and the extremist is likewise, the former by neglecting the limit and the former by exceeding.[349]
Al-Shanq»³» said: The scholars have determined that the truth is between the *tafr»³* and *ifr«’* and that the meaning of Mu³arrif ibn ‘Abd Allah’s statement is that the good deed is between the two sins.[350]

This way you discover that whosoever avoids the *tafr»³* and the *ifr«³* is guided, and it was well said: Do not exceed the proper limits in any of the matters and be in the middle.[351]

### The ghuluw in the religion is a dangerous situation

Isl«m came to free the human from the worship of the self and to break all forms of idols; and to remove them from the worship of the slaves to worship the Lord of the slaves and from the worship of the creation to the worship of the Creator.
This is the meaning which was expressed by Rub‘» ibn ‘ªmir in front of Rustum – the leader of the Persians – when he said to him: Allah brought us and sent us to bring out whosoever

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345 *Fat¯ al-B«r»*, Vol. 13, p. 278.
346 ²«h« 20: 81.
347 It was reported by Ab- D«wud in his Sunan – The book of Sunnah – chapter: adhering to the Sunnah - *¯ad»th* No 4614.
348 It was reported by al-D«rim» (Vol. 1, p. 63, No 222)
349 *Mad«rij al-Slik»n*, Vol.2, p. 496.
350 *Al-Istidhk«r*, Vol. 2, p. 88; Ibn Sall«m, *Ghar»b al-®ad»th*, Vol. 2, p. 92.
351 *A±w«’ al-Bay«n*, Vol. 1, p. 949.

He wills from the worship of the servants to the worship of Allah, from the distress of this world to its affluence, and from injustice of religions to the justice of Isl«m.[352]

You will not find any book that has fought *al-ghuliww* (extravagance) whilst sanctifying people as did the Great Book of Allah (the Qur’«n), which has called to the independence of intellect from depending on fathers and grandfathers and called out to those who deactivate their intellects in many verses in His Book, and here are some of them:

His saying, the Most High:

إِنَّ شَرَّ ٱلدَّوَآبِّ عِندَ ٱللَّهِ ٱلصُّمُّ ٱلۡبُكۡمُ ٱلَّذِينَ لَا يَعۡقِلُونَ

Verily! The worst of (moving) living creatures with Allâh are the deaf and the dumb, those who understand not (i.e. the disbelievers).[353]

وَلَقَدۡ ذَرَأۡنَا لِجَهَنَّمَ كَثِيرٗا مِّنَ ٱلۡجِنِّ وَٱلۡإِنسِۖ لَهُمۡ قُلُوبٞ لَّا يَفۡقَهُونَ بِهَا وَلَهُمۡ أَعۡيُنٞ لَّا يُبۡصِرُونَ بِهَا وَلَهُمۡ ءَاذَانٞ لَّا يَسۡمَعُونَ بِهَآۚ أُوْلَٰٓئِكَ كَٱلۡأَنۡعَٰمِ بَلۡ هُمۡ أَضَلُّۚ أُوْلَٰٓئِكَ هُمُ ٱلۡغَٰفِلُونَ

And surely, We have created many of the jinn and mankind for Hell. They have hearts that understand not, and they have eyes with which they see not, and they have ears that hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones.[354]

أَمۡ تَحۡسَبُ أَنَّ أَكۡثَرَهُمۡ يَسۡمَعُونَ أَوۡ يَعۡقِلُونَۚ إِنۡ هُمۡ إِلَّا كَٱلۡأَنۡعَٰمِۖ بَلۡ هُمۡ أَضَلُّ سَبِيلًا

Or do you think that most of them hear or understand? They are only like cattle - nay, they are even farther astray from the Path (i.e. even worse than cattle)[355]

The warning from *al-ghuluw* (exceeding of proper bounds) in religion becomes clear in the noble prophetic Sunnah in several *¯ad»ths*, and here are some of them:

That which was reported by A¯mad in his Musnad, al-Nis«’» and Ibn M«jah in their Sunan, from Ibn ‘Abb«s that the Prophet (peace and blessings be upon him) said: Be careful with the *ghuluw*, indeed those before you were not destroyed with anything but the *ghuluw* in religion.[356]

And reported al-Bukh«r» in his ¶a¯»¯ from ‘Abd Allah ibn ‘Abb«s that he witnessed ‘Umar ibn al-Kha³³«b saying on the *minbar* (platform): I heard the Prophet saying: Do not overpraise me as the Christians did with Ibn Maryam, indeed I am His servant, so say: The servant of Allah and His Messenger.[357]

[352] *T«r»kh al-²abar»*, Vol. 3, p. 34; and *al-K«mil f» al-T«r»kh*, Vol. 1, p. 413.
[353] Al-Anf«l 8: 22.
[354] Al-A‘r«f 7: 179.
[355] Al-Furq«n 25: 44.
[356] It was reported by A¯mad in *al-Musnad*, *¯ad»th* No. 3248, al-Nis«’» in his Sunan – the book of pilgrimage - picking up small stones - ¯ad»th No. 3057 and Ibn M«jah in his Sunan – the book of rites – chapter: the measure of the small stone to use for throwing - *¯ad»th* No. 3029 with a sound *isn«d*.
[357] It was reported by al-Bukh«r» in his ¶a¯»¯ - the book: A¯«d»ths of the Prophets – *¯ad»th* No 3445.

And what He (peace and blessings be upon him) meant to say with this was: Do not exceed the proper bounds in praising me as the Christians did with ‘ºes« (peace be upon him) so they have claimed that there is divinity within him. Rather describe with that my Lord has described with, and say: the servant of Allah and His Messenger.
In his explanation to the word *al-i³r«’* Ibn al-Kath»r said: *al-i³r«’* is to go beyond the limit in praising, containing lying therein.[358]
Therefore, when some of the delegation of Ban» ‘ªmir said to him: You are our *Sayyid* (master), he (peace and blessings be upon him) replied to them: “The one who deserves to be (called with this name) Al-Sayyid is Allah, the Exalted” to which they said: And you are the best among us in terms of merit and rank, and the most significant in might and wealth. He said to them: “You can say that or just some of it without a need to exceed the limits, and do not let the devil run after him, follow his steps and to have courage to utter that which is not allowed”.[359]
He (peace be upon him) did not prohibit them from praising him with these expressions, but rather he stopped them at a point so that the devil would not entice them.
Anas ibn M«lik (may Allah be pleased with him) recalled that some people said to the Messenger of Allah: O our best and the son of our best, and O our master and the son of our master, whereupon the Messenger of Allah said: O people! You can say that or just some of it without a need to exceed the limits, and let not the devil go with your thinking and intellect, confuse you and adorn your desire. I indeed do not want you to raise me above my rank which Allah, the Most High has raised me to; I am Mu¯ammad the son of ‘Abd Allah, His servant and Messenger.[360]
It becomes clear from this ¯ad»th that the most honoured standing of the Prophet (peace and blessings be upon him) is that of worship of Allah and conveying the Message, therefore Allah honoured him with both of these traits:

وَإِن كُنتُمۡ فِى رَيۡبٍ مِّمَّا نَزَّلۡنَا عَلَىٰ عَبۡدِنَا فَأۡتُواْ بِسُورَةٍ مِّن مِّثۡلِهِۦ وَٱدۡعُواْ شُهَدَآءَكُم مِّن دُونِ ٱللَّهِ

And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'ân) to Our slave (Muhammad) then produce a Sûrah of the like thereof.[361]

And He, the Most High said:

سُبۡحَـٰنَ ٱلَّذِىٓ أَسۡرَىٰ بِعَبۡدِهِۦ لَيۡلاً مِّنَ ٱلۡمَسۡجِدِ ٱلۡحَرَامِ

Glorified (and Exalted) is He (Allâh) (above all that evil they associate with Him) Who did take His servant for a Journey by night from the Sacred Mosque.[362]

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[358] *Al-Nih«yah f» Ghar»b al-®ad»th*, Vol. 3, p. 123 (Chapter the §«’ with the Zain – the word ²ar«).
[359] It was reported by Ab- D«wud in his Sunan – The book of good manners – chapter (in disliking praising) - ®ad»th No 4806, and the Shaykh al-Alb«n» said: ¶a¯»¯ (authentic).
[360] It was reported by al-Nis«’» in al-Sunan al-Kubr« - the book of the actions of the day and night – chapter: stating the difference of reports when one says: “our sayyid and my sayyid” - ¯ad»th No 10077 and it was reported by A¯mad in al-Musnad with different wording - ¯ad»th No 13596 and the Saikh Shu‘aib al-Arn’-³ said: Its chain is authentic upon the conditions of Muslim.
[361] Al-Baqarah 2: 23.
[362] Al-Isr«’ 17: 1.

And He, the Most High said:

ٱلْحَمْدُ لِلَّهِ ٱلَّذِىٓ أَنزَلَ عَلَىٰ عَبْدِهِ ٱلْكِتَـٰبَ

All praises and thanks are to Allâh, Who has sent down to His slave (Muhammad) the Book (the Qur'ân).[363]

And He said:

تَبَارَكَ ٱلَّذِى نَزَّلَ ٱلْفُرْقَانَ عَلَىٰ عَبْدِهِۦ لِيَكُونَ لِلْعَـٰلَمِينَ نَذِيرًا

Blessed is He Who sent down the criterion (of right and wrong, i.e. this Qur'ân) to His slave (Muhammad) that he may be a warner to the 'Alamîn (mankind and jinn).[364]

And:

مُّحَمَّدٌ رَّسُولُ ٱللَّهِ ۚ

Muhammad (peace be upon him) is the Messenger of Allâh.[365]

And He, the Most High said:

وَأَنَّهُۥ لَمَّا قَامَ عَبْدُ ٱللَّهِ يَدْعُوهُ

And when the slave of Allâh (Muhammad) stood up invoking (his Lord) in prayer.[366]

Hence, honouring him (peace and blessings be upon him) takes place indeed by obeying him and abiding by his orders and abstaining from that he prohibited, to continue following him, giving preference to his statements over any of the creation. So may the Blessing and Peace of Allah be upon him as he advised the nation, removed the grief, accomplished that which he had been entrusted with, conveyed the Message, cut off the excuses that lead to exceeding the limit with exaggeration and over praising him (peace and blessings be upon him) as the Christians did with ‘ºes« ibn Maryam. They went to extremes towards him so that they claimed his divinity and that he is Allah or the son of Allah or one of the three that Allah is far above.[367]

In his book *al-Istiq«mah*, Im«m Taqiyy al-D»n Ibn Taymiyyah stated that some of the pious are not immune from the trial of having *ghuluw* in the religion: Often the people of *sam«‘* can be trialed with a part of the condition of the Christians in terms of the *ghuluw* in the religion and following the desires of a people who were misguided before, even if among them there were those known for merits and righteousness. In that which they had innovated they are misguided from the way of Allah, thinking this might guide them to the love of Allah where it in fact drives from the way of Allah. They become dim-sighted from the remembrance of

363 Al-Kahf 18: 1.
364 Al-Furq«n 25: 1.
365 Al-Fat¯ 48: 29.
366 Al-Jinn 72: 19.
367 *Al-¶aw«‘iq al-Mursalah al-Shih«biyyah*, p. 30 – 31, edited by the Shaykh ‘Abd As-Sal«m ibn Barjas.

Allah which is His Book, namely to listen to it, to reflect on and follow it. And He, the Most High said:

وَمَن يَعۡشُ عَن ذِكۡرِ ٱلرَّحۡمَـٰنِ نُقَيِّضۡ لَهُۥ شَيۡطَـٰنً۬ا فَهُوَ لَهُۥ قَرِينٌ۬

And whosoever turns away blindly from the remembrance of the Most Gracious (Allâh), We appoint for him Shaitân to be a *Qarîn* (a companion) to him.

وَإِنَّهُمۡ لَيَصُدُّونَهُمۡ عَنِ ٱلسَّبِيلِ وَيَحۡسَبُونَ أَنَّہُم مُّهۡتَدُونَ

And verily, they (devils) hinder them from the Path (of Allâh), but they think that they are guided aright!

حَتَّىٰٓ إِذَا جَآءَنَا قَالَ يَـٰلَيۡتَ بَيۡنِى وَبَيۡنَكَ بُعۡدَ ٱلۡمَشۡرِقَيۡنِ فَبِئۡسَ ٱلۡقَرِينُ

Till, when (such a one) comes to Us, he says (to his *Qarîn* companion) "Would that between me and you were the distance of the two easts (or the east and west)" - a worst (type of) companion (indeed)!

وَلَن يَنفَعَڪُمُ ٱلۡيَوۡمَ إِذ ظَّلَمۡتُمۡ أَنَّكُمۡ فِى ٱلۡعَذَابِ مُشۡتَرِكُونَ

It will profit you not this Day (O you who turn away from Allâh's remembrance and His worship) as you did wrong, (and) that you will be sharers (you and your Qarîn) in the punishment.[368]

And He, the Most High said:

ثُمَّ جَعَلۡنَـٰكَ عَلَىٰ شَرِيعَةٍ۬ مِّنَ ٱلۡأَمۡرِ فَٱتَّبِعۡهَا وَلَا تَتَّبِعۡ أَهۡوَآءَ ٱلَّذِينَ لَا يَعۡلَمُونَ

Then We have put you (O Muhammad) on a plain way of (Our) commandment. So follow you that (Islâmic Monotheism and its laws), and follow not the desires of those who know not

إِنَّهُمۡ لَن يُغۡنُواْ عَنكَ مِنَ ٱللَّهِ شَيۡـًٔ۬اۚ وَإِنَّ ٱلظَّـٰلِمِينَ بَعۡضُہُمۡ أَوۡلِيَآءُ بَعۡضٍ۬ۖ وَٱللَّهُ وَلِىُّ ٱلۡمُتَّقِينَ

Verily, they can avail you nothing against Allâh (if He wants to punish you). Verily, the Zâlimûn (polytheists, wrong-doers) are Awliyâ' (protectors, helpers) of one another, but Allâh is the Walî (Helper, Protector) of the Muttaqûn (the pious)[369]

The knowledge of that which Allah loves is indeed that which He revealed to His servants from His Guidance. Therefore, He said in one of the two verses:

وَإِنَّ كَثِيرً۬ا لَّيُضِلُّونَ بِأَهۡوَآٮِٕهِم بِغَيۡرِ عِلۡمٍۗ

And surely many do lead (mankind) astray by their own desires through lack of knowledge.[370]

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[368] Al-Zukhruf 43: 36 – 39.
[369] Al-J«thiyyah 45: 18 – 19.
[370] Al-An'«m 6: 119.

And He said in the other verse:

فَإِن لَّمۡ يَسۡتَجِيبُواْ لَكَ فَٱعۡلَمۡ أَنَّمَا يَتَّبِعُونَ أَهۡوَآءَهُمۡۚ وَمَنۡ أَضَلُّ مِمَّنِ ٱتَّبَعَ هَوَىٰهُ بِغَيۡرِ هُدٗى مِّنَ ٱللَّهِۚ

But if they answer you not (do not believe in Islâm), then know that they only follow their own lusts. And who is more astray than one who follows his own lusts, without guidance from Allâh?[371]

None should follow what he loves so, except with the guidance of Allah and that is the Sharia of Allah which He set His Messenger upon and whosoever follows what he desires based on love and hatred without Sharia then he chases his wishes misguided.[372]

### The *ghuluw* is stupidity and lack of enlightenment

In his *Mad«rik al-S«lik»n*, Im«m Ibn al-Qayyim al-Jawziyyah wrote: To stray towards one side of the *ghuluw* or the *jaf«'* is considered a lack of manners. The moral is to position oneself in the middle, between the two sides neither neglecting the boundaries of Isl«m nor exceeding them; both of them considered aggression and Allah loves not the aggressors.[373]

On the basis of Ibn al-Qayyim's statement the truth is that the *ghuluw* and the *jaf«'* are evil traits towards Allah, the Most High and towards the group or the person towards whom the *ghuluw* or the *jaf«'* is addressed. However, what makes the *mugh«l»* distinguished from the *muj«f»* is that stupidity; inadvertence and ignorance are deep-rooted in him [*mugh«l»*] unlike the *muj«f»* who is dominated by his hard heart and stubbornness. I was informed that 'ºes« Ibn Maryam was asked: You give life back to death? He answered: Yes! With the permission of Allah. He was then asked: And you cure the blind? He said: Yes! With the permission of Allah. He finally was asked: So, what is the cure for stupidity? He said: This is what has been made tiered.[374]

One of the well-versed said: If you are informed that a rich person becomes poor then believe that; and if you come to know that a poor person turns out to be rich then believe that; and if you are told that a living person dies you should believe that; and if you learn that a fool benefits from rationale then believe it not![375]

In describing the exaggerating lover or the foolish friend 'Al» Kh«n al-Madan» said in his excellent poem:

*Do not accompany the foolish.*
*To have a rational evil enemy is better than an ignorant friend*
*Indeed, accompanying the foolish is of the most significant calamities*
*Due to his foolishness and deeply involvement in it, he likes doing ugly deeds and for you to be like him*
*He regards the ugly as good and he hates advice…*
*It was authentically reported from the Messiah:*

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371 Al-Qa·a· 28: 50.
372 *Al-Istiq«mah*, Vol. 1, p. 252.
373 *Mad«rij al-S«lik»n*, Vol. 2, p. 392.
374 *Akhb«r al-®amq« wa al-Mughaffal»n*, p. 23.
375 Ibid.

*I have treated every blind and deformed leprous,*
*But never could treat the foolish.*

I say: these lines of poetry are witty, as for the first part, it was a report which I came across in the tafs»r of al-‘Ayy«sh» from Mas‘adah ibn ¶adaqah from the Im«m Ja‘far al-¶«diq in relation to his saying: the bees are the Im«ms, the mountains are the Arabs, the trees are freed supporters, in that which the trellis means the children and the slaves who are not yet freed and he supports Allah, the Messenger and the Im«ms, and as for the fruits that vary in types then those are the different sciences which the Im«ms teach their followers.[376]

According to this *b«³in»* explanation ascribed to Ja‘far – may Allah free him from this lie – the bees are the Im«ms of Ahl-al-Bait, and that which comes from the bees bellies is the knowledge!

However, the Ahl-al-Bait of the Prophet (peace and blessings be upon him) clarified their position on this unconscious ideology which people apply to them.

Reported Ya¯y« ibn Sa‘»d from Im«m ‘Al» ibn al-®ussain that he said: O people of Ir«q! Love us the love of Isl«m and do not love us the love of idols thus your love continued to be on us until it became a disgrace for us).[377]

Im«m Ibn Sa‘d in *al-²abq«t al-Kubr«* stated: O people! Love us the love of Isl«m, so your love continues to be upon us until it becomes a dishonour on us.[378]

And in another narration: Love us the love of Isl«m, so by Allah that which you are saying continued to be on us until you made us hated by people.[379]

Sufy«n ibn ‘Ubaid Allah said: A group of people came to ‘Al» ibn al-®ussain and they praised him so he said: What liars you are! And how much courage you have for Allah. We are among the pious of our people and it is sufficient for us.[380]

This ¶*anamiyyah* which Im«m ‘Al» ibn al-®ussain expressed connects to what we see today with our eyes in many parts of the Islamic world in the form of engagement with the graves of the ‘Awliy«’ and the pious, especially the Ahl-al-Bait among them. Perhaps, the most truthful comment that one can use to review these (religious) ceremonies practiced at these graves is that which was stated by the Sh»‘»te authority Mu¯ammad Hussain Fa±l Allah:

“We find that the people who go towards the grave (of the Prophet or the Walî) to kiss the grave, to hold on to it, to converse means imagining the one inside as an existing entity. This represents a type of immobilizing the sacred or glorified personality where people unconsciously worship the object. Hence, when they sit next to the statue of the Virgin Mary or the idol of Jesus Christ, peace be upon him, or when they sit in front of the grave of a Prophet, Walî or Im«m we find that the material element they are engaging with is prevailing in their mind and it is as if they are devoting themselves to worship. I therefore imagine that there is a type of unconscious idolatry that exists within the believers among the Muslims or Christians to the personalities whom they sanctify through these forms during what are considered religious ceremonies. People hang icons around necks with the picture of Jesus

[376] *Taf»r al-‘Iyy«sh»*, Vol. 2, p. 263.
[377] *Siyar A‘l«m al-Nubal«’*, Vol. 4, pp. 389 – 390.
[378] *Al-²abq«t al-Kubr«*, Vol. 5, p. 216.
[379] Ibid.
[380] *Ibid*.

Christ or Virgin Mary and we even find those who do the same with the picture of Im«m ‘Al» or Im«m al-Khomeini!”[381]

I wish that these large numbers of people who crawl to the doorsteps and the graves would wake up from their deep sleep where they are led unconsciously and without attention towards idolatry similar to that of the non-Muslims.

### Ahl-al-Bait against the *ghuluw* and false sanctification

The love of Ahl-al-Bait of the Prophet (peace be upon him), to support them and defend them is an excellent significant fiducial from which the feelings of truthful believers surge, frequently the love remains an Islamic and faithful love undisturbed by the distortion of liars. But when the love exceeds the limits of the Sharia then indeed it turns without fail to hatred and enmity to Ahl-al-Bait of the Prophet. That is due to the fact that to fabricate lies against the devout and righteous people and to ascribe that which contradicts their religion and morals to them, cannot be considered under any circumstances to be love and allegiance.

If it was permissible for us, for arguments sake, to ask the Messiah about his view and position in regards to those who - with the excuse of love and support - went to extremes towards him and ascribed to him that which he did not say, do you think that the Messiah would allow the this ‘loving’ *mugh«l»* to gather with him in Paradise near Allâh, the All-Blessed, the Most High, the Owner of Majesty and Honour? Or would he describe him as evil to Allah and free himself from him and his deed and that which he had spoiled in the religion and ‘aqeeda authored by Allah?

The most hated people to the Messiah are those who exceeded the proper bounds towards him and made him at times to be equivalent to Allah and at other times a son to Him, and misrepresented his Message for which he was sent, and fabricated idolatrous creeds.

And Allah, the Most High has informed about the position of the Messiah from the Christians:

وَإِذْ قَالَ ٱللَّهُ يَٰعِيسَى ٱبْنَ مَرْيَمَ ءَأَنتَ قُلْتَ لِلنَّاسِ ٱتَّخِذُونِى وَأُمِّىَ إِلَٰهَيْنِ مِن دُونِ ٱللَّهِ ۖ قَالَ سُبْحَٰنَكَ مَا يَكُونُ لِىٓ أَنْ أَقُولَ مَا لَيْسَ لِى بِحَقٍّ ۚ إِن كُنتُ قُلْتُهُۥ فَقَدْ عَلِمْتَهُۥ ۚ تَعْلَمُ مَا فِى نَفْسِى وَلَآ أَعْلَمُ مَا فِى نَفْسِكَ ۚ إِنَّكَ أَنتَ عَلَّٰمُ ٱلْغُيُوبِ

And (remember) when Allâh will say (on the Day of Resurrection): “O ‘Iesâ, son of Maryam! Did you say unto men: ‘Worship me and my mother as two gods besides Allâh?’ “ He will say: “Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner-self though I do not know what is in Yours; truly, You, only You, are the All-Knower of all that is hidden (and unseen)

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[381] *Majallah al-Ma‘«rij*, Issue: 28 – 31, pp. 624 – 625, transmitted from a the book: *Ma’s«h al-Zahr«’* – Part 5 by Ja‘far Murta±« al-‘ªmil».

مَا قُلۡتُ لَهُمۡ إِلَّا مَآ أَمَرۡتَنِى بِهِۦٓ أَنِ ٱعۡبُدُواْ ٱللَّهَ رَبِّى وَرَبَّكُمۡۚ وَكُنتُ عَلَيۡهِمۡ شَهِيدًا مَّا دُمۡتُ فِيهِمۡۖ فَلَمَّا تَوَفَّيۡتَنِى كُنتَ أَنتَ ٱلرَّقِيبَ عَلَيۡهِمۡۚ وَأَنتَ عَلَىٰ كُلِّ شَىۡءٍ شَهِيدٌ

"Never did I say to them aught except what You (Allâh) did command me to say: 'Worship Allâh, my Lord and your Lord.' And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them; and You are a Witness to all things.[382]

Yes, the Christians have claimed that and conjured up reports, stories and dreams, built churches, made crosses and pictures, and erected statues representing the crucifixion of the Messiah – the deity! They furthermore spent wealth and time, and made every effort, and shed blood, all for the false impression that exists without proof!

Unrestrained love is a misfortune for the one concerned and for the people. The pious believer controls his love and remains with the confines of the true religion.

The situation with Ahl-al-Bait differs not much from that of the Messiah. The most despised people to Ahl-al-Bait are not the *naw«·ib* who declared enmity against them publicly and cheated them, for these are clear enemies who are disgraced and abandoned. The fear should mostly be from those who wore the clothes of Ahl-al-Bait and spoke on their behalf, were excessive towards them, attributed to them the characteristics of divinity and misconstrued their mission, which is taken from the source of their master Mu¯ammad (peace and blessings be upon him).

In relation to this, Im«m Ja'far al-¶«diq said: There is no one more of an enemy to us than him who claims our love for himself.[383]

He also says: Among those who claim this affair [the love of Ahl-al-Bait and following them] who is more evil than the Jews, the Christians, the Magi and the polytheists?[384]

The Ahl-al-Bait of the Prophet (peace be upon him) are not to be held to account for that which the people produced in their times and afterwards in terms of creeds and thoughts that have nothing to do with their faith, religion and morals, but rather the *ghul«h* are the only ones to held responsible. The position of Ahl-al-Bait was so severe from the *ghul«h*, expressing their annoyance of innovations and actions of disbelief that were related to their methodoly and pure mission.

Al-²-s» reported from Ibn Nab«tah who said: Im«m 'Al» declared: Oh Allah! I am indeed free from the *ghul«h* as 'ºes« ibn Maryam was with the Christians. Oh Allah! Desert them always in times of need and do not support any of them.[385]

Al-®umair» reported from al-Fu±ail ibn 'Uthm«n, he said: I heard Ab« 'Abd Allah (Im«m Ja'far al-¶«diq) saying: Fear Allah; glorify Allah and honour His Messenger; do not give preference to anyone over the Messenger of Allah (peace and blessings be upon him), indeed

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[382] Al-M«'idah 5: 116 – 117.
[383] *Rij«l al-Kashsh»*, p. 373 – Report No 555.
[384] *Bi¯«r al-Anw«r*, Vol. 65, p. 166; and *Rij«l al-Kashsh»*, p. 364 – Report No. 528.
[385] Al-²-s», *al-Am«l»*, p. 650; and *Bi¯«r al-Anw«r*, Vol. 25, Vol. 266.

Allah, the Exalted favoured him. Love the Ahl-al-Bait of your Prophet in the right manner and do not exaggerate, do not separate and say that which we are not saying.[386]
Reported al-²-s» from Fu±ail ibn Yas«r: The Im«m al-¶«diq said: "Be aware… for the *ghul«h* are the most evil among the creation of Allah.[387]
He furthermore used to declare his denial from the *ghul«h*, saying: "May Allah curse whoever is saying about us that which we do not say about ourselves and may Allah curse who disassociates us from the worship of Allah who created us. To Him is our return…"[388]
Reported Ibn B«bawaih al-Qumm» in *'Uy-n Akhb«r al-Ri±«* from Im«m 'Al» al-Ri±« his statement: May Allah curse the *ghul«h*. Should they not be Jews? Should they not be Christians? Should they not be Magis? Should they not be the *Qadariyyah* (the fatalists)? Should they not be the *Murji'ah*? Should they not be the ®*ar-riyyah*? Then he said: Do not sit with, nor make friends with them and free yourselves from them as Allah is free from them.[389]
Ab- H«shim al-Jafr» says: I asked Ab« al-®asan ('Al» al-Ri±«) about the *ghul«h* and the *Mufawwi±ah*, he said: The *ghul«h* are disbelievers and the *Mufawwi±ah* are polytheists, whosoever sits, mixes, eats, or drinks with them or keeps in touch with them, or gives them his daughter for marriage, or marries from them, or believes in them, or entrusts them with a trust, or believes their reports, or helps them even with half a word, he, by doing do, comes out of the *Wil«yah* (guardianship) of Allah, the Great and Almighty and the Wil«yah of the Messenger of Allah (peace and blessings be upon him).[390]

## Those that are cursed by Allah and cursed by Ahl-al-Bait

Our familiarity with Ahl-al-Bait confirms to us that they are indeed followers of the Messenger of Allah (peace and blessings be upon him), they curse him whom Allah and His Messenger curse, and they are free from those Allah and His Messenger are free from. For this reason their position towards those who abuse the religion of Allah, the Most High was severe at all times.
Evidences for that from the history are well known that there is no need to tell about.
Moreover, the scholars of the Ummah are commanded by Allah, the Most High to clarify the truth, remove dubiosity, and to uncover falsehood especially if it becomes public, they wish to be ascribed to the best of the creation such as the companions and Ahl-al-Bait.
Allah, the Most High said in His Well-Established Book:

إِنَّ ٱلَّذِينَ يَكۡتُمُونَ مَآ أَنزَلۡنَا مِنَ ٱلۡبَيِّنَٰتِ وَٱلۡهُدَىٰ مِنۢ بَعۡدِ مَا بَيَّنَّٰهُ لِلنَّاسِ فِي ٱلۡكِتَٰبِ أُوْلَٰٓئِكَ يَلۡعَنُهُمُ ٱللَّهُ وَيَلۡعَنُهُمُ ٱللَّٰعِنُونَ

Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allâh and cursed by the cursers.

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[386] *Bi¯«r al-Anw«r*, Vol. 25, p. 269.
[387] Al-²-s», *al-Am«l»*, p. 650; and *Bi¯«r al-Anw«r*, Vol. 25, p. 265.
[388] *Ikhtiy«r Ma'rifah al-Rij«l*, Vol. 2, p. 489; and *Bi¯«r al-Anw«r*, Vol. 25, p. 297.
[389] *'Uy-n Akhb«r al-Ri±«*, Vol. 1, p. 216.
[390] *'Uy»n Akhb«r al-Ri±«*, Vol. 1, p. 219.

إِلَّا ٱلَّذِينَ تَابُوا۟ وَأَصۡلَحُوا۟ وَبَيَّنُوا۟ فَأُو۟لَٰٓئِكَ أَتُوبُ عَلَيۡهِمۡۚ وَأَنَا ٱلتَّوَّابُ ٱلرَّحِيمُ

Except those who repent and do righteous deeds, and openly declare (the truth). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful.[391]

In *al-K«f»*, there is a ¯ad»th which is ascribed to the Messenger of Allah (peace and blessings be upon him): If innovations manifest in my Ummah the scholar should bring to light his knowledge, and whosoever does not then upon him is the curse of All«h.[392]

It is clear from here that the first one among people who deserves the curse of Allah, the Most High is him who conceals the knowledge, particularly when innovations are spread! However, the methodology of the people of faith in dealing with the people of innovation and *ghuluw* is to be free from them and warn others.

Also, al-Kulain» reported in *al-K«fi* from the Prophet that he said: Whosoever comes to a man of innovation and honours him he is indeed seeking to destroy Isl«m.[393]

The Im«m ‘Al» al-Ri±«, who is one of the scholars of Ahl-al-Bait, considered refuting the people of innovation as a form of jih«d for the sake of Allah, he said: Whooever disproves the innovation of an innovator then that is one of the ways of Allah.[394]

On the other hand, Im«m al-B«qir deduced that innovation in the religion is minor *Shirk*.[395] This is due to the fact that innovation in religion is an additional legislation over that of Allah, and in that one is striving to equal Allah, the Most High who is the only one who possesses the right to legislate. Nevertheless, if it wasn’t for the fact that the innovator is using his own interpretation Allah, the All-Wise would consider him to be *Mushrik* rather than astray and aberrant.

The innovation can lead to disbelief, and when this is the case to it is because they are contradicting the purity of the two testimonies, thus those involved therein are declared with to be disbelievers and are not excused with ignorance. On the other hand when it is not *Shirk* then those involved can be excused, but it is the Islamic evidence that is the judge of that.

History reports that Ahl-al-Bait have been tested, in a way unlike the rest of the people, with those that would relate to them falsehood to the point that deluded groups claiming to be related to them became numerous.

Whilst mentioning how the atheists, innovators and liars misrepresented his fathers who represent the ®ussain» ‘Alaw» part of Ahl-al-Bait, the Im«m Ja‘far al-¶«diq said: We, Ahl-al-Bait, are truthful. As a result of some liars who lie about us to people our truthfulness is weakened. The Messenger of Allah (peace and blessings be upon him) was the most truthful among human beings in language and Musailimah used to lie against him. Also, the commander of the believers (‘Al») was the most truthful among those whom Allah created after the Messenger of Allah (peace and blessings be upon him) and the one who used to lie

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391 Al-Baqarah 2: 159 – 160.
392 *Al-K«f»*, Vol. 1, p. 54 (chapter: Innovation, opinion and juristic reasoning), Report 2.
393 *Al-K«f»*, Vol. 1, p. 54 (chapter: Innovation, opinion and juristic reasoning), Report 3.
394 *Fiqh al-Ri±«*, p. 383.
395 *Al-Ma¯«sin*, Vol. 1, p. 207.

against him and tried to disprove his truthfulness was ‘Abd Allah ibn Saba’, may Allah curse him. On the other hand, Ab- ‘Abd Allah al-®ussain ibn ‘Al» was tested with al-Mukht«r.
Ab- ‘Abd Allah mentioned al-®«rith al-Sh«m» and Ban«n, and he said: They both used to lie sgainst ‘Al» ibn al-®ussain. After that, he cited al-Mugh»rah ibn Sa‘»d, Buzai‘an, Ab« al-Kha$^{33}$«b, Mu‘ammar, Bashsh«r al-Ash‘ar», ®amzah al-Zubaid» and ¶«’id al-Nahd», then he said: May Allah curse them. We are not excluded from a liar who lies about us... May Allah test the liar with iron heat.[396]
Those *ghul«h* passed away but their sentiments remained present within people even after their deaths. Therefore, Ahl-al-Bait observed the warning of the *mugh«l»* whose fast-spreading campaign had defamed them
This warning was about the following thoughts and persons:

1- **Those who ascribe to the Im«ms of Ahl-al-Bait the *tafw»±* even by adding the expression *insha-Allah*!**

The *tafw»±* in connection to Ahl-al-Bait can mean many things, for example:

The *tafw»±* in the creation, subsistence, putting to death and to giving life, with the meaning that Allah, the Most High created the Prophet (peace be upon him) and the Im«ms of Ahl-al-Bait then He authorized them the matter of the creation, that they create, provide with the means of subsistence, put to death and give life.
This is clear disbelief that traditional and intellectual evidences indicate is impossible to happen and that no rational doubts the one who states that to be disbeliever.
Similar to that has been stated by ibn B«bawaih al-Qumm» in *al-I‘tiq«d«t* by saying: It was reported from Zur«rah: I said to the Im«m Ja‘far al-¶«diq: A man from the offspring of ‘Abd Allah ibn Saba’ claimed the *tafw»±*. He (may Allah be pleased with him) asked: What is the *tafw»±*? I said: He says: Allah, the Great and Almighty created Mu¯ammad (peace and blessings be upon him) and ‘Al», then He empowered both of them with the matter, thus they created and provided with the means of subsistence, they gave life to people and made them die. As a result he said: He, the enemy of Allah, has lied. Go back to him rand ecite to him the verse which is S-rah al-Ra‘d:

قُلۡ مَن رَّبُّ ٱلسَّمَـٰوَٰتِ وَٱلۡأَرۡضِ قُلِ ٱللَّهُۚ قُلۡ أَفَٱتَّخَذۡتُم مِّن دُونِهِۦٓ أَوۡلِيَآءَ لَا يَمۡلِكُونَ لِأَنفُسِهِمۡ نَفۡعٗا وَلَا ضَرّٗاۚ قُلۡ هَلۡ يَسۡتَوِى ٱلۡأَعۡمَىٰ وَٱلۡبَصِيرُ أَمۡ هَلۡ تَسۡتَوِى ٱلظُّلُمَـٰتُ وَٱلنُّورُۗ أَمۡ جَعَلُواْ لِلَّهِ شُرَكَآءَ خَلَقُواْ كَخَلۡقِهِۦ فَتَشَـٰبَهَ ٱلۡخَلۡقُ عَلَيۡهِمۡۚ قُلِ ٱللَّهُ خَـٰلِقُ كُلِّ شَىۡءٍ وَهُوَ ٱلۡوَٰحِدُ ٱلۡقَهَّـٰرُ

Say (O Mu¯ammad) “Who is the Lord of the heavens and the earth?” Say: “(It is) Allâh.” Say: “Have you then taken (for worship) Awliyâ' (protectors) other than Him, such as have no power either for benefit or for harm to themselves?” Say: “Is the blind equal to the one who sees? Or darkness equal to

[396] *Rij«l al-Kashsh»*, Vol. 2, p. 593.

light? Or do they assign to Allâh partners who created the like of His creation, so that the creation (which they made and His creation) seemed alike to them.” Say: “Allâh is the Creator of all things; He is the One, the Irresistible.”[397]

Then I went to the man and informed him of what al-¶«diq said, and it was as if I had stricken him dumb, or he said: it was as though he had become mute.[398]

<u>Allah, the Most High has authorized the Im«ms of Ahl-al-Bait to make lawful whatever they wish and to forbid whatever they wish or to change some of that He revealed to the Prophet (peace be upon him)</u>, and there is no rational who would say that and whosoever says it exits the religion of Isl«m.

An example of that is what Ibn B«bawaih al-Qumm» reported from Y«sir al-Kh«dim that he said to the Im«m ‘Al» al-Ri±«: What is your view regarding the *tafw»±*? He answered: Allah authorized the Prophet (peace and blessings be upon him) the affair of His religion and said:

مَّآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنۡ أَهۡلِ ٱلۡقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي ٱلۡقُرۡبَىٰ وَٱلۡيَتَٰمَىٰ وَٱلۡمَسَٰكِينِ وَٱبۡنِ ٱلسَّبِيلِ كَيۡ لَا يَكُونَ دُولَةَۢ بَيۡنَ ٱلۡأَغۡنِيَآءِ مِنكُمۡۚ وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمۡ عَنۡهُ فَٱنتَهُواْۚ وَٱتَّقُواْ ٱللَّهَۖ إِنَّ ٱللَّهَ شَدِيدُ ٱلۡعِقَابِ

What Allâh gave as booty (Fai') to His Messenger (Muhammad) from the people of the townships - it is for Allâh, His Messenger, the orphans, Al-Masâkin (the poor), and the wayfarer, in order that it may not become a fortune used by the rich among you. And whatsoever the Messenger gives you, take it; and whatsoever he forbids you, abstain (from it). And fear Allâh; verily, Allâh is Severe in punishment.[399]

Then he said: Allah the Great and Almighty says:

ٱللَّهُ ٱلَّذِي خَلَقَكُمۡ ثُمَّ رَزَقَكُمۡ ثُمَّ يُمِيتُكُمۡ ثُمَّ يُحۡيِيكُمۡۖ هَلۡ مِن شُرَكَآئِكُم مَّن يَفۡعَلُ مِن ذَٰلِكُم مِّن شَيۡءٖۚ سُبۡحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشۡرِكُونَ

Allâh is He Who created you, then provided food for you, then will cause you to die, then (again) He will give you life (on the Day of Resurrection). Is there any of your (so-called) partners (of Allâh) that do anything of that ? Glory is to Him! And Exalted is He above all that (evil) they associate (with Him).[400]

In his book *Ta³awwur al-Mab«n» al-Fikriyyah li al-Tashayyu* Dr. Hussain al-Madras» stated that: The third and fourth Hijr» decades witnessed a development in the movement of the *ghuluw*, where a group from the Sh»‘ah extremists appeared deriving their thoughts and

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397 Al-Ra‘d 13: 16.

398 *Al-I‘tiq«d«t*, p. 100.

399 Al-®ashr 59: 7.

400 *‘Uy-n Akhb«r al-Ri±«*, Vol. 1, p. 219; and al-R-m 30: 40.

theories from the K»s«niyyah sect,[401] forming an extension to their view that the Ahl-al-Bait of Mu¯ammad are beings above normal human beings with absolute knowledge that includes the unseen and have power to act freely in the creation. This new hybrid group did not consider the Prophet (peace be upon him) and the Im«ms as deities, but they rather believed that Allah, the Most High authorized to them the affairs of the creatures in terms of creating and providing. Moreover, He has given them the jurisdiction to make laws, accordingly they can practically perform all the actions that the Creator can with one difference - that the Power of the Creator is original whereas their power is a branch that follows His Power.[402]

Al-Majlis» said: The *Mufawwi±ah* are a division stemming from the *ghul«h* and their reason for separating from the rest of the *ghul«h* is: They acknowledge that the Im«m was created; denying pre-existence for them and despite all that they add to them, that they can create and provide sustistence, they claim that Allah, the Most High especially created them and that He authorized them to create the world including all that is therein.[403]

**2- Those who ascribe to the Im«m of Ahl-al-Bait inerrancy and that they forget not:** The One who forgets not is Allah, the Most High, but as for human beings their nature is to forget. Nevertheless, if forgetfulness and inerrancy are affirmed within the most significant people to Allah, the Most High, namely the Prophets, may peace be upon them, then what is the case in connection to those who are lesser in rank and honour than them such as the companions and Ahl-al-Bait?

Allah the Most High said informing about His Prophet Y-sha‘:

قَالَ أَرَءَيْتَ إِذْ أَوَيْنَآ إِلَى ٱلصَّخْرَةِ فَإِنِّى نَسِيتُ ٱلْحُوتَ وَمَآ أَنسَىٰنِيهُ إِلَّا ٱلشَّيْطَٰنُ أَنْ أَذْكُرَهُۥ ۚ وَٱتَّخَذَ سَبِيلَهُۥ فِى ٱلْبَحْرِ عَجَبًا

He said: "Do you remember when we betook ourselves to the rock? I indeed forgot the fish; none but Shaitân made me forget to remember it. It took its course into the sea in a strange (way)!"[404]

In his dialogue with al-Kha±ir, M-s« (peace be upon them both) says:

قَالَ لَا تُؤَاخِذْنِى بِمَا نَسِيتُ وَلَا تُرْهِقْنِى مِنْ أَمْرِى عُسْرًا

Mûsa said: "Call me not to account for what I forgot, and be not hard upon me for my affair (with you)."[405]

And He says about His Prophet Mu¯ammad (peace and blessings be upon him):

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[401] Al-K»s«niyyah: They are the ones who came with the statement of the leadership of Mu¯ammad ibn al-®anafiyyah and that he is 'al-Mahd» al-Muntaµar', the expected and promised Mahd» and that he is in the mountains of Ri±w« and that he did not die and will return.

[402] *Ta³awwur al-Mab«n» al-Fikriyyah li al-Tashayyu'*, p. 36

[403] *Bi¯«r al-Anw«r*, Vol. 25, p. 345.

[404] Al-Kahf 18: 63.

[405] Al-Kahf 18: 73.

إِلَّآ أَن يَشَآءَ ٱللَّهُۚ وَٱذۡكُر رَّبَّكَ إِذَا نَسِيتَ وَقُلۡ عَسَىٰٓ أَن يَهۡدِيَنِ رَبِّى لِأَقۡرَبَ مِنۡ هَٰذَا رَشَدًا

Except (with the saying), "If Allâh wills!" And remember your Lord when you forget and say: "It may be that my Lord guides me unto a nearer way of truth than this."[406]

And He also says about him:

سَنُقۡرِئُكَ فَلَا تَنسَىٰٓ

We shall make you to recite (the Qur'ân), so you (O Mu¯ammad) shall not forget (it),[407]

As for Ahl-al-Bait, their position in regards to this matter is unrelenting.

In a report Ab» al-¶alt al-Haraw» said: I said to the Im«m 'Al» al-Ri±«: O son of the Messenger of Allah! Among the people in K-f« are some who claim that the Prophet (peace and blessings be upon him) did not forget in his prayer, to which he said: They lied, may Allah curse them. The One who omits not is Allah, Whom there is no deity except Him.[408]

And in this regard Ibn B«bawaih al-Qumm» said: The *ghul«h* and *al-mufawwi±ah*, may Allah curse them, deny the absentmindedness of the Prophet (peace and blessings be upon him), they say: If it possible for him to omit in prayer it will be possible for him to omit in conveying [the Message too], for the fact that the prayer is a religious obligation and conveying [the Message] is likewise.[409]

Prior to Ibn B«bawaih his Shaykh Mu¯ammad ibn al-®asan held the same view, where he said: The first stage of *ghuluw* is to deny the absentmindedness of the Prophet and the Im«m.[410]

**3- Those who ascribe the knowledge of the unseen to Ahl-al-Bait!**

None knows the unseen except Allah, the Most High as He said:

قُل لَّا يَعۡلَمُ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ ٱلۡغَيۡبَ إِلَّا ٱللَّهُۚ وَمَا يَشۡعُرُونَ أَيَّانَ يُبۡعَثُونَ

Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh, nor can they perceive when they shall be resurrected."[411]

He, the Most High is the One who knows all of the unseen.

One of the very plain verses indicating this meaning is His saying:

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[406] Al-Kahf 18: 24.
[407] Al-A'l« 87: 6.
[408] *'Uy-n Akhb«r al-Ri±«* - chapter: what was reported from al-Ri±« in regards to the manifestation of the Im«m's evidences and refuting the ghul«h and the mufawwi±ah - ¯ad»th No 5.
[409] *Man l« Ya¯±uruh al-Faq»h*, Vol. 1, p. 234.
[410] *Ibid*.
[411] An-Naml 27: 65.

وَعِندَهُۥ مَفَاتِحُ ٱلۡغَيۡبِ لَا يَعۡلَمُهَآ إِلَّا هُوَۚ وَيَعۡلَمُ مَا فِى ٱلۡبَرِّ
وَٱلۡبَحۡرِۚ وَمَا تَسۡقُطُ مِن وَرَقَةٍ إِلَّا يَعۡلَمُهَا وَلَا حَبَّةٖ فِى ظُلُمَٰتِ
ٱلۡأَرۡضِ وَلَا رَطۡبٖ وَلَا يَابِسٍ إِلَّا فِى كِتَٰبٖ مُّبِينٖ

And with Him are the keys of the Ghaib (all that is hidden), none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth, nor anything fresh or dry, but is written in a Clear Record.[412]

And its explanation is in S»»rah Luqm«n, where He, the Exalted says:

إِنَّ ٱللَّهَ عِندَهُۥ عِلۡمُ ٱلسَّاعَةِ وَيُنَزِّلُ ٱلۡغَيۡثَ وَيَعۡلَمُ مَا فِى ٱلۡأَرۡحَامِۖ
وَمَا تَدۡرِى نَفۡسٌ مَّاذَا تَكۡسِبُ غَدًاۖ وَمَا تَدۡرِى نَفۡسُۢ بِأَىِّ أَرۡضٍ
تَمُوتُۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرُۢ

Verily Allâh, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allâh is All-Knower, All-Aware (of things).[413]

All the Messengers whom Allah has sent to His servants to guide them since the first Messenger, who was N-¯ until the last one Mu¯ammad (peace and blessings be upon them both) used to confirm to their people that they did not know the unseen.
As for N-¯, Allah, the Most High informs that he said to his people:

وَلَآ أَقُولُ لَكُمۡ عِندِى خَزَآئِنُ ٱللَّهِ وَلَآ أَعۡلَمُ ٱلۡغَيۡبَ وَلَآ أَقُولُ
إِنِّى مَلَكٌ وَلَآ أَقُولُ لِلَّذِينَ تَزۡدَرِىٓ أَعۡيُنُكُمۡ لَن يُؤۡتِيَهُمُ ٱللَّهُ خَيۡرًاۖ
ٱللَّهُ أَعۡلَمُ بِمَا فِىٓ أَنفُسِهِمۡۖ إِنِّىٓ إِذًا لَّمِنَ ٱلظَّٰلِمِينَ

“And I do not say to you that with me are the Treasures of Allâh, nor that I know the Ghaib (unseen), nor do I say I am an angel, and I do not say of those whom your eyes look down upon that Allâh will not bestow any good on them. Allâh knows what is in their inner-selves. In that case, I should, indeed be one of the Zâlimûn (wrong-doers, oppressors).”[414]

And Allah, the Most High ordered Mu¯ammad to:

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[412] Al-An‘«m 6: 59.
[413] Luqm«n 31: 34.
[414] H-d 11: 31.

قُل لَّآ أَقُولُ لَكُمۡ عِندِي خَزَآئِنُ ٱللَّهِ وَلَآ أَعۡلَمُ ٱلۡغَيۡبَ وَلَآ أَقُولُ لَكُمۡ إِنِّي مَلَكٌۖ إِنۡ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَيَّۚ قُلۡ هَلۡ يَسۡتَوِي ٱلۡأَعۡمَىٰ وَٱلۡبَصِيرُۚ أَفَلَا تَتَفَكَّرُونَ

Say (O Muhammad) "I don't tell you that with me are the treasures of Allâh, nor (that) I know the Unseen; nor I tell you that I am an angel. I but follow what is revealed to me." Say: "Are the blind and the one who sees equal? Will you not then take thought?"[415]

However, if this is certain for the Prophets and among them the Prophet Mu¯ammad (peace and blessings be upon him) and he is the master of Ahl-al-Bait, then what is going to be the case in regard the rest of Ahl-al-Bait?

For all this, al-Kashsh» reported from Ab» Ba·»r: Ab» 'Abd Allah (Ja'far al-¶«diq) asked, what are they saying? I told him: They say that you know the raindrops, the number of the stars, leaves of the trees, the weight of that which is in the sea and the amount of the soil, at this he raised his hand to the sky and said: Glory to Allah! Glory to Allah! By Allah! None knows all these but Allah![416]

And reported al-®arr al-'ªmir», from Sudair, he said: I and Ab- Ba·»r, Ya¯y« al-Bazz«r and D«wud ibn Kath»r were together in the session room of Ab» 'Abd Allah (Ja'far al-¶«diq), he came out to us in a state of anger. When he sat in his place, he said: How astonishing for some people to claim that we know the unseen, where none knows the unseen except Allah, the Great and Almighty. I was about to beat my slave girl, but she ran away from me and I do not know in which room of the house she is![417]

Al-Kashsh» related in his book from 'Anbasah ibn Mus'ab, he said: Ab- 'Abd Allah (Ja'far al-¶«diq) said to me: What have you heard from Ab» al-Kha³³«b? He answered: I heard him saying: You put your hand in his chest and said to him: You will comprehend without forgetting! And that you indeed know the unseen, and that you said to him that he is the bag of our knowledge, the place of our secret and the trustworthy for our living and mortal. He said: No, by Allah! No part of my body touched his body but his hand. As for his saying that I indeed know the unseen then by Allah who has no deity but Him, I do not know the unseen, and may Allah not reward me for my deceased, and bless me not in those who are still alive among me if I have said to him [that]. He said: And in front him was a young slave girl walking with short steps. He said: I ejaculated sperm in the mother of this one, and this [young slave girl] came to me as result, if I knew the unseen she would not have come to me. I furthermore shared with 'Abd Allah ibn al-®asan a wall so that the land flattened with water was his share whilst the mountain was my share, if I Knew the unseen the share would be the other way around. As for him claiming that I told him he is the bag of our knowledge and the place of our secret, trusworthy for our living ones and those who passed away, may

[415] Al-An'«m 6: 50.
[416] *Rij«l al-Kash»*, p. 588.
[417] *Al-F-·-l al-Muhimmah f» 'U·-l al-A'immah*, Vol. 1, p. 395.

Allah reward me not in our deceased and bless me not in my living ones if I told him anything of that at all.[418]

Al-Muf»d wrote in *al-Am«l»* from ibn al-Mugh»rah, he said: I and Ya¯y« ibn ‘Abd Allah ibn al-®asan were with Ab» al-®asan (al-K«µim), then Ya¯y« said to him: May Allah make me to sacrifice you! They indeed claim that you know the unseen, then he said: Glory be to All«h! Put your hand on my head, by Allah, there is not a single hair in it or on my body except that it stood up…[419]

Al-Jubrus» reported from one of the Im«ms of Ahl-al-Bait that he said on refuting the *ghul«h*: O Muhammad ibn ‘Al»! Allah, the Great and Almighty is far above that which they described Him with. Glory to Him and be He praised. We are not partners to Him in His knowledge nor in His might, but rather none other than Him knows the unseen, as He said in His Established Book:

قُل لَّا يَعۡلَمُ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ ٱلۡغَيۡبَ إِلَّا ٱللَّهُۚ وَمَا يَشۡعُرُونَ أَيَّانَ يُبۡعَثُونَ

Say: “None in the heavens and the earth knows the Ghaib (Unseen) except Allâh, nor can they perceive when they shall be resurrected.”[420]

Furthermore, I and all my fathers among the predecessors, ’ªdam, N-¯, Ibr«h»m, M-s« and other Prophets, and among the latter Mu¯ammad the Messenger of Allah, ‘Al» ibn Ab» ²«lib, al-®asan, al-®ussain and others among those who passed away, namely the Im«ms up to my days and the end of my era, are servants of Allah, the Great and Almighty. Allah says:

وَمَنۡ أَعۡرَضَ عَن ذِكۡرِي فَإِنَّ لَهُۥ مَعِيشَةً ضَنكًا وَنَحۡشُرُهُۥ يَوۡمَ ٱلۡقِيَٰمَةِ أَعۡمَىٰ

“But whosoever turns away from My Reminder, verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection.”

قَالَ رَبِّ لِمَ حَشَرۡتَنِيٓ أَعۡمَىٰ وَقَدۡ كُنتُ بَصِيرًا

He will say: “O my Lord! Why have you raised me up blind, while I had sight (before)”[421]

O Muhammad ibn ‘Al»! The ignorant and foolish among the Sh»‘ah and him that the wing of a mosquito is more balanced than his religion. And I bear Allah, Whom there is no diety but Him, as witness, and it is sufficient for Him to be witness, His Messenger Mu¯ammad, His Angels, His Prophets and Awliy«’, and I bear you witness and all who are going to read my book, that I am freeing myself to Allah and to His Messnger from he who is saying: We indeed know the unseen or we join Allah in His dominion, and to put us in a position other than that which Allah appointed and created us for, or to make us exceed that, which I explained and clarified in my book.[422]

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418 *Rij«l al-Kashsh»*, Vol 2, p. 579.
419 Al-Muf»d, *Al-Am«l»*, p. 23.
420 Al-Naml 27: 65.
421 ²«h« 20: 124 – 125.
422 *Bi¯«r al-Anw«r*, Vol. 25, p. 267

**4- Those who ascribe to Ahl-al-Bait prophecy and prefer them over the Prophets!**

Prophecy is not something that can be obtainable or chosen by people but rather it is a choosing from Allah, the Most High as Allah says:

ٱللَّهُ يَصۡطَفِى مِنَ ٱلۡمَلَـٰٓٮِٕكَةِ رُسُلاً۬ وَمِنَ ٱلنَّاسِ‌ۚ إِنَّ ٱللَّهَ سَمِيعُۢ بَصِيرٌ۬

Allâh chooses Messengers from angels and from men. Verily, Allâh is All-Hearer, All-Seer.[423]

And He, the Great and Almighty also says:

وَرَبُّكَ يَخۡلُقُ مَا يَشَآءُ وَيَخۡتَارُ‌ۗ مَا كَانَ لَهُمُ ٱلۡخِيَرَةُ‌ۚ سُبۡحَـٰنَ ٱللَّهِ وَتَعَـٰلَىٰ عَمَّا يُشۡرِكُونَ

And your Lord creates whatsoever He wills and chooses: no choice have they (in any matter). Glorified is Allâh, and exalted above all that they associate (as partners with Him).[424]

Therefore, none among the people has the right to approve the condition of a pious person and ascribe prophecy to him! For that is a right for Allah, the Most High, not His servants as well as in claiming that there is a lie on Allah, the Most High.

Al-Kashsh» reported in his book of mens biographies, from Ab» ‘Abd Allah (Ja‘far al-¶«diq), he said: Who says that we are Prophets, tmay the curse of Allah be upon him, and who doubts that, may the curse of Allah be upon him.[425]

And he also reported from Ab» Ba·»r, he said: Ab- ‘Abd Allah (Ja‘far al-¶«diq) said to me: O Ab« Mu¯ammad! I am free from him who claims that we are Lords. I said: May A1l«h be free from him. He said: I am free from him who claims that we are Prophets. I said: May A1l«h be free from him.[426]

If ascribing Prophecy to the Im«ms of Ahl-al-Bait is considered an act of disbelief and can recant one's religion, and he and the one who doubts that deserve to be cursed, then how about favouring the Im«ms over the Prophets of Allah, the Most High? No doubt that is indeed more apparent disbelief and deception than the statement of them being Prophets.

**5- Those who ascribe to Ahl-al-Bait that they can benefit and harm them!**

Profiting and harming is in the Hand of Allah, the Most High alone, and the most honoured among the creation Mu¯ammad (peace and blessings be upon him) was asked by His Creator, the Great and Almighty to say to people:

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[423] Al-®ajj 22: 75.
[424] Al-Qa·a· 28: 68.
[425] *Rij«l al-Kash»*, Vol. 2, p. 590.
[426] Ibid.

قُل لَّآ أَمۡلِكُ لِنَفۡسِى نَفۡعًا وَلَا ضَرًّا إِلَّا مَا شَآءَ ٱللَّهُۚ وَلَوۡ كُنتُ أَعۡلَمُ ٱلۡغَيۡبَ لَٱسۡتَكۡثَرۡتُ مِنَ ٱلۡخَيۡرِ وَمَا مَسَّنِىَ ٱلسُّوٓءُۚ إِنۡ أَنَا۠ إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوۡمٍ يُؤۡمِنُونَ

Say (O Muhammad) "I possess no power of benefit or hurt to myself except as Allâh wills. If I had the knowledge of the Ghaib (Unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe."[427]

And He, the Great and Almighty says in S-rah al-Jinn:

قُلۡ إِنَّمَآ أَدۡعُواْ رَبِّى وَلَآ أُشۡرِكُ بِهِۦٓ أَحَدًا

Say (O Muhammad) "I invoke only my Lord (Allâh Alone), and I associate none as partners along with Him."

قُلۡ إِنِّى لَآ أَمۡلِكُ لَكُمۡ ضَرًّا وَلَا رَشَدًا

Say: "It is not in my power to cause you harm, or to bring you to the Right Path."[428]

In his tafs»r *al-Tiby«n* al-²-s» said: Allah, the Most High commanded His Prophet (peace and blessings be upon him) to say to the *mukallaf»n*: I cannot drive back the harm from you nor can I deliver the good to you, but rather Allah, the Most High is indeed capable [to do that]. On the other hand, I am indeed able to call you to the good and direct you to the way of rationality, thus if you accept you will attain the reward and the benefit and if you reject it you will get the punishment and painful torment, then He also said:

قُلۡ إِنِّى لَن يُجِيرَنِى مِنَ ٱللَّهِ أَحَدٌ وَلَنۡ أَجِدَ مِن دُونِهِۦ مُلۡتَحَدًا

Say (O Muhammad) "None can protect me from Allâh's punishment (if I were to disobey Him), nor should I find refuge except in Him.[429]

He cannot be protected from Allah if he wishes in terms of punishment, there is no other refuge to turn to for safety from that which Allah, the Most High wishes to do in regards to punishment and pain.[430]

If this is the condition of the Prophet (peace and blessings be upon him) and he is the master of the children of 'ªdam, then how about Ahl-al-Bait when they are less in grade than him in terms of merit and rank and they are his followers?

What a beautiful statement the Im«m Ja'far al-¶«diq made while he was freeing himself to Allah, the Most High from the *ghuluw* in connetion to him where he says: Some people lie about me. What is wrong with them? May Allah make them taste the heat of iron. By Allah,

[427] Al-A'r«f 7: 188.
[428] Al-Jinn 72: 20 – 21.
[429] Al-Jinn 72: 22
[430] *Tafs»r al-Bay«n*, Vol. 10, p. 157.

we are but servants of Him who created and chose us. We are unable to harm nor to benefit and if He bestows His Mercy on us then it is with His Mercy, and if He punishes us then it is due to our sins. And by Allah! We do no have any evidence against Allah, nor do we have acquittal from Allah. Indeed, we are going to die, be buried, resurrected, made to stand and be asked. Woe to them! What is wrong with them? May Allah curse them. They have harmed Allah and harmed His Messenger (peace and blessings be upon him) in his grave, as well as the commander of the believers, F«³imah, al-®asan, al-®ussain, 'Al» ibn al-®ussain and Mu¯ammad ibn 'Al»… I bear you witness that as a person who was born from the Messenger of Allah I will have no acquittal from Allah, if I obey Him He will have His Mercy on me and if I disobey Him He will punish me a severe punishment.[431]

Also, reported al-Kashsh» that Ja'far ibn W«qid and a group of Ab» al-Kha³³«b companions were mentioned to Im«m Ja'far, it was said to him: He went to a *namr-d*, and has said in their regard: He is the Im«m.[432] Then, Ab- 'Abd Allah (Ja'far al-¶«diq) said: No, by Allah! Never can he and I can be under one roof. They are worse than the Jews, Christians, Magi and the polytheists. By Allah! None has belittled the Magnificence of Allah as they did… And by Allah, if 'ºes« were to confirm that which the Christians said, Allah would have made him deaf until the Day of the Judgment. And by Allah, if I were to confirm that which the people of K-f« are saying the earth would have taken me, and I am but a possessed servant who can do nothing, neither harm nor benefit.[433]

And he also says: May Allah curse who says about us that which we do not say about ourselves, and may Allah curse him who takes out the worship of Allah who created us and to Him is our return.[434]

### 6- Those who ascribe to Ahl-al-Bait the delaying of the *Maghrib* prayer from its prescribed time!

The apparent reality that cannot be hidden from anybody is that the actual time for the *Maghrib* prayer is when the the sun disappears, and not by the departure of the red twilight which is an extension of sun rays. And the principle in this matter is to be learnt from Fiqhi Islamic texts such as the saying of the Prophet (peace and blessings be upon him) where al-'Abb«s ibn 'Abd al-Mu³³alib (may Allah be pleased with him) reports from him: My Ummah will continue to be upon the fi³rah as long as they delay not the *Maghrib* until the stars become interlaced.[435]

[431] *Ibid*, Vol. 2, pp. 491 – 492.
[432] Similar to this though has slipped into the Tafs»r of 'Al» ibn Ibr«h»m al-Qumm»' who interpreted the saying of All«h, the Most High "And the earth shines with the Light of its Lord" with a fabricated narration from the Im«m Ja'far al-¶«diq which he is attributed to have said: The Lord of the earth means the Im«m of the earth. So I asked: If he comes out what will happen? He replied: Then the people will be in no need of the light of the sun nor of the light of the moon and will do with the light of the Im«m. (See *Tafs»r al-Qumm»*, Vol.2, p. 253).
[433] *Rij«l al-Kashsh»*, Vol. 2, 589 – 590.
[434] *Rij«l al-Kashsh»*, Vol. 2, 489.
[435] It was reported by Ibn M«jah in his Sunan – the book of prayer – chapter: the time of the Maghrib prayer - ¯ad»th No 689, and reported by A¯mad (23582) and Ab- D«wud – the book of prayer – a chapter on the time of Maghrib - ¯ad»th No 418 from the ¯ad»th of Ab- Ayy-b al-An·«r».

Regarding this R«fi‘ ibn Khudaij al-An·«r» (may Allah be pleased with him) said: We used to pray *Maghrib* at the time of the Messenger (peace and blessings be upon him), one of us would leave and be able to see the place of his arrows.[436]

Thus the action of the Prophet (peace and blessings be upon him) is obligatory upon all Muslims, and if the Prophet says "pray as you have seen me praying" [437]then the Muslim is requested to observe the times of the prayer in a perfect way, as neglecting the time of the prayer is in fact neglecting the prayer itself.

However, the obligation to observe the timing of the prayer is dogmatic that needs no additional intervention as Allah, the Most High says in the Established Book:

فَإِذَا قَضَيْتُمُ ٱلصَّلَوٰةَ فَٱذْكُرُوا۟ ٱللَّهَ قِيَٰمًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ ۚ فَإِذَا ٱطْمَأْنَنتُمْ فَأَقِيمُوا۟ ٱلصَّلَوٰةَ ۚ إِنَّ ٱلصَّلَوٰةَ كَانَتْ عَلَى ٱلْمُؤْمِنِينَ كِتَٰبًا مَّوْقُوتًا

When you have finished As-Salât (the congregational prayer), remember Allâh standing, sitting down, and (lying down) on your sides, but when you are free from danger, perform As-Salât. Verily, As-Salât is enjoined on the believers at fixed hours.[438]

Therefore, Ahl-al-Bait – and they are followers of the Messenger (peace and blessings be upon him) – used to be of the most concerned people in connection with praying on time.

Al-Kulain» recorded in *al-K«f»* from Ibn Sin«n from Ja‘far al-¶«diq, he said: The time of *Maghrib* [prayer] is when the sunsets down so that its disk disappears.[439]

Reported al-®arr al-‘ªmil» in *Was«’l al-Sh»‘ah* from D«wud ibn Farqad: I heard my father asking Ab« ‘Abd Allah (Ja‘far al-¶«diq) -: When does the time of the *Maghrib* [prayer] enter? He replied: When its *kursi* disappears. I asked: And what is its *kursi*? He said: Its disk. I asked: And when does it finish? He: When you look at it and you see it not.[440]

And he also reported from Zur«rah: Ab- Ja‘far al-B«qir said: The time of *Maghrib* is when the disk disappears, so if you see it after that and you have already prayed you have to pray again.[441]

Reported al-²-s» in *Tahdh»b al-A¯k«m*, from Ism«‘»l ibn J«bir, he said: I asked him (Ja‘far al-¶«diq) about the time of *Maghrib*, he answered: It is from the sunset until the withdrawing of the twilight.[442]

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[436] Reported by al-Bukh«r» in his ¶a¯»¯ - the book: the time of the prayers – chapter: the time of Maghrib - ¯ad»th No 559; and Muslim in his ¶a¯»¯ - the book of mosques and the places of prayer – chapter: The clarification that the beginning of the time of Maghrib is when the sunsets - ¯ad»th No 673.

[437] Reported by al-Bukh«r» in his ¶a¯»¯ - the book: The call for the prayer – chapter: The call for the prayer for the traveller - ¯ad»th No 631; and *‘Aw«l» al-La’«l»*, Vol. 1, p. 197.

[438] Al-Nis«’ 4: 103

[439] *Al-K«f»*, Vol. 3, p. 280 and authenticated by Ayatollah Mu¯ammad ¶«diq al-R-¯«n» in *Fiqh al-¶«diq*, Vol. 4, p. 41.

[440] Authenticated by Ayatollah al-‘Uµm« Ab- al-Q«sim al-Khoei in *the Book of Prayer*, Vol. 1, p. 257, the explanation, and it was authenticated by Ayatollah al-‘Uµm« Mu¯ammad ¶«diq al-R-¯«n» in *Fiqh al-¶«diq*, Vol. 4, p. 43.

[441] *Was«’il al-Sh»‘ah*, Vol. 4, p. 167, and it was authenticated by Ayatollah al-‘Uµm« Mu¯ammad ¶«diq al-R-¯«n» in *Fiqh al-¶«diq*, Vol. 4, p. 41.

Narrated al-²-s» in *al-Am«l»*, from Ruzaiq, he said: Ab- ‘Abd Allah used to pray the *Maghrib* when the disk disappeared before the stars appeared.[443]

Furthermore, the Im«ms from Ahl-al-Bait were very concerned with freeing themselves from those who innovated the view that sunset is established by the disappearance of the red twilight.

Reported al-²-s» with an authentic chain from Dhurai¯: I said to Ab» ‘Abd Allah: Some people among the companions of Ab» al-Kha³³«b regard the entering into evening for the *Maghrib* prayer to be when the stars become interlaced. He said: I am free from whosoever does that deliberately.

And via al-²-s» also with a chain authenticated by al-Khoei, from Im«m al-Ri±«, he said: Indeed, Ab« al-Kha³³«b corrupted the common-people in K-fah as they did not used to pray *Maghrib* until the twilight disappeared.[444]

Ibn B«bawaih al-Qumm» reported from the Im«m Ja‘far al-¶«diq, he said: He is cursed; he is cursed, him who delays the *Maghrib* [prayer] seeking its reward, and it was said to him: The people of Ir«q delay the *Maghrib* [prayer] until the stars become interlaced. To which he said: This is part of the actions of the enemy of Allah, Ab» al-Kha³³«b.[445]

After listing the reports related to this chapter, the departed authoritative Sh»‘»te source Ab-al-Q«sim al-Khoei concluded the following: Mu¯ammad ibn Ab» Zainab was a misguided and misleading man of corrupted ‘aqeeda, and despite the fact that some of these reports are weak, the authentic examples thereof are sufficient.[446]

## How do the Twelver scholars view the twelve Im«ms among Ahl-al-Bait?

The position of Ahl-al-Bait that rejects both the *ghuluw* (exaggeration) and those who exaggerate and which warns from them and their thoughts is enough to cut off the relation between the *ghul«h* and those who love Ahl-al-Bait, the truthful who know about the limits of Allah, the Most High.

Allah says:

Nevertheless, the reality is that many Sh»‘ite sects still raise the banner of following Ahl-al-Bait and loving them, while we differ with them in their ‘aqeeda and methodology of dealing with the texts of the Book and the Sunnah.

Justice requires that we should not hold responsible any sect for all that is authentic or weak in their books. What I am going to mention in this section are declarations of the most renowned Twelver scholars which cannot have more than the obvious interpretation. These assertions state exactly that which is in the books relating to ‘aqeeda and ®ad»th among the sect.

Here are these referenced declarations:

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[442] *Tahdh»b al-A¯k«m*, Vol. 2, p. 258 and it was authenticated by Ayatollah al-‘Uµm« Ab- al-Q«sim al-Khoei in *the Book of Prayer* Vol. 1, p. 258.

[443] *Al-Am«l»*, p. 695.

[444] *M‘jam Rij«l al-®ad»th*, Vol. 15, p. 270.

[445] *Man l« Ya¯±uruh al-Faq»h*, Vol. 1, p. 220.

[446] *Ma‘jam Rij«l al-®ad»th*, Vol. 15, p. 270.

1- **Ayatollah al-'Uµm« al-Khomeini:**

Al-Khomeini began his discourse about the Im«ms saying: "Of the necessities of our Madhhab is that our Im«ms have indeed a prestige that neither a close Angel nor sent Prophet can reach…. And it was reported from them, may peace be upon them: Verily, We have with Allah conditions that neither a close Angel nor a sent prophet can comprehend."[447]

In this declaration there is absolute preference to Ahl-al-Bait over the Prophets of Allah. So according to the Twelvers, their Im«ms are better than all the Prophets excluding Mu¯ammad (peace and blessings be upon him) as it is established in their works.

Moreover, the *ghuluw* of al-Khomeini in the Im«ms is not limited to this, he goes on to deny absentmindedness, forgetfulness and negligence for them: None should imagine that the Im«ms forget or omit anything as we believe that they have knowledge of all that is beneficial for the Muslims.[448]

He stated that all atoms submit to them: The Im«m has a praised standing, exalted degree and universal caliphate that all the atoms of this universe submit to their rule and control.[449]

It is a struggle to find two from among the ancient Sh»'ite scholars who declared in their time the view that it is impossible for the Im«ms to forget. It is the first degree of the *ghuluw*.[450] Nevertheless, this creed is now established in the Madhhab and whoever contradicts is considered among the enemies of Ahl-al-Bait or at least those who neglect them!

The Madhhab of the Sh»'ah has developed from a political conflict with Ban» Umayyah to a total doctrinal dispute between the Sh»'ah and the majority of the Muslims and then between the Sh»'ah themselves,[451] evolving to greater *ghuluw* throughout the ages.

'Al» al-Mail«n» who stated in his treatise *al-'I·mah*, the narration from *al-K«f»* "Allah has created us and done well with our creation, and has given us and made our shapes good (looking); and made us to be His eyes in His servants; and His tongue that speaks in His creation; and His Hand which is spread out for His servants with kindness and mercy; and His Face; and His door which guides to Him; and His treasurers in His heavens and earth; with us the trees have given fruits; the fruitage become ripe and the rivers flow; and with us the rain of the heaven fall and the grass of the earth grows; and with our worship Allah is worshipped and if it was not for us Allah would not be worshipped." Then he commented on

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[447] *Al-®uk-mah al-Isl«miyyah*, p. 52.

[448] *Al-®uk-mah al-Isl«miyyah*, p. 95.

[449] *Al-®uk-mah al-Isl«miyyah*, p. 52.

[450] Ibn B«bawaih al-Qumm» al-¶ad-q in his book *Man l« Ya¯±uruh al-Faq»h*, Vol. 1, p. 234 stated the following: The *ghul«h* and *mufawwi±ah*, may All«h curse them, deny the absentmindedness of the Prophet. They state: If it is possible for him to forget (i.e the Prophet in the prayer) it will be possible for him to forget to convey [the Message] as the prayer is an obligation similar to conveying the Message which is an obligation [too].

Al-¶ad-q was preceded to this statement by his Shaykh Mu¯ammad ibn al-®assan in *Man l« Ya¯±uruh al-Faq»h*, Vol. 1, p. 234, where he said: The first stage of the *ghuluw* is deny absentmindedness for the Prophet and the Im«m.

[451] Similar to the continued conflict between the Twelvers, al-Zaydiyyah, al-Ism«'»liyyah, al-W«qifah, al-Fa³¯iyyah and al-Kha³³«biyyah throughout the ages.

the narration by saying: Will those who are the eye of Allah in His servants and His tongue talking in His creation and His Hand spreading out on His servants omit and forget?![452]

Yes! So it is not allowed for us Mr. Mail«n» to assume that the Im«ms of Ahl-al-Bait can omit and forget when they have reached, according to you, the state of divinity! What would be the point of you declaring this about the narration if it is not to clearly deify the Im«ms of Ahl-al-Bait?!

You can see to what extent the *ghuluw* has led al-Khomeini when you read his statement: Know beloved one, that the sinless Ahl-al-Bait join the Prophet (peace be upon him) in his spiritual and metaphysical standing before the creation of the world, and that their lights were praised from before and have been glorified since then. This is above people's comprehension, even from a scientific point of view as we have seen the noble ¯ad»th: "O Mu¯ammad! Verily, Allah continues to be Alone in His Oneness, then He created Mu¯ammad, 'Al» and F«³imah so that they stayed for a thousand eras, then He created all the things so He made them witness that and made [those things] to obey them and gave them authority over them"!![453]

They allow whatever they will except if Allah wills!!

On the occasion of the birthday of the commander of the believers 'Al» ibn Ab» ²«lib, al-Khomeini stated: Neither me nor anybody else can speak about the personality of the commander of the believers, may peace be upon him. We cannot comprehend the different aspects of this great man. He is the complete human and the manifestation of all the Names and Attributes of Allah, therefore his dimensions along with the aspects of his personalities, according to the Names of Allah, the Most High, are in the thousands, and we cannot truly shed light upon even one… This being ('Al») is a miracle from Allah, no one can reach to know its reality, but rather each talks according to his own understanding and the Im«m 'Al», peace be upon him, is other than what they imagine, namely we can never praise him with that he deserves.[454]

Therefore, each takes some of his contradicting attributes imaging that he knows the commander of the believers, peace be upon him… in that case it will be better for us to

[452] *Al-'I·mah,* p. 30.

[453] What Ayatollah al-'Uµm« al-Khomeini declares is the *tafw»±* by itself, which was condemned by the Im«ms of Ahl-al-Bait who freed themselves from those who stated it. Moreover, the *tafw»±* is as it was defined by the Shaykh Mu¯ammad ¶«li¯ al-M«zindar«n» in *Shar¯ 'U·-l al-K«f»*, Vol. 9, p. 61: The *tafw»±* of the extremist *mufawwi±ah* sect is that All«h created Mu¯ammad and 'Al», and the rest of the Im«ms and has authorized them to create the heavens and the earth and that which is in between and to predetermine the subsistence, moments of death, to give life and to put to death.

And what attracts attention in the subject of *tafw»±* and its connection with al-Khomeini is that the latter in his book *Kit«b al-²ah«rah*, Vol. 3, p. 340, does not accuse of disbelief the *mufawwi±ah* despite the clear ¯ad»ths that are related to them and despite the fact that the Sh»'ah scholars agree unanimously on their disbelief in the past and recently. However, this is not that odd because al-Khomeini adopts the same opinion and states it openly as we have clarified. Here is his statement in his book *Kit«b al-²ah«rah*: As for the statement of the *jabr* and *tafw»±* then there is no problem, it does not lead to disbelief with the sense of denying the foundation except from a very tiny aspect which even great figures ignore.

[454] We used to repeat this expression in regards to the Lord of the Worlds, thus we say that every imagining you have of the Lord of the Worlds, All«h is better and more Perfect than that. So our intellects cannot comprehend this absolute Perfection, yet this statement, according to al-Khomeini, is said in favour of 'Al» ibn Ab» ²«lib!!

disregard talking about him, but rather we walk in his way of guidance that we might reach to part of this guidance).[455]

But rather, he goes further than that when says about the commander of the believer ‘Al»: (He is the caliph of the Messenger (peace be upon him) who stands in his position in the dominion and supreme power; who is united with his reality in the presence of the greatness and divinity; the the root of the tree of ²-b« and the reality of Sidrat-ul-Muntaha (a lote-tree of the utmost boundary over the seventh heaven beyond which none can pass); the highest companion in a prestige or closer; the teacher of spirituals and the supporters of the Prophets and the Messengers ‘Al» the commander of the believers.[456]

And you know that his statement (united …with divinity) it is similar to the statement of the Christians in the Messiah where they say with the unity of divinity with humanity.[457]
Based on the claim that the Lord is joined as one with ‘Al» ibn Ab» ²«lib (immanentism) al-Khomeini ascribed to the commander of the believers U’l» ibn Ab» ²«lib his statement: We have condition with Allah, He is what He is and we are what we are, and He is us and We are Him.[458]!!
This is the same doctrine of those who beieve in pantheism, thus Allah, according to those – is ‘Al», and ‘Al» is Allah, that there is no thing left but ti make this clear!!

**2- Ayatollah al-‘Uµm« al-Khoei:**

He was asked in *¶ir«³ al-Naj«h*, the following questions: Some reports indicate that the Messenger of Allah, peace be upon him, and al-Zahr«’ (F«³imah), may peace be upon her, attended funeral ceremonies offering condolences for Im«m al-®ussain, may peace be upon him, so what is the opinion of our noble master, and assuming that they attend does this include the presence of the rest of the Im«ms, may peace be upon them?
Al-Khoei answered: This matter is possible and some narrations have confirmed it, and Allah knows best![459]

**3-Ayatollah al-‘Uµm« Jaw«d al-Tibr»z»**

In his published commentary and Fat«w« along with *¶ir«³ al-Naj«h* by al-Khoei, there is an answer for a questioner asking the following: What is your view in regards to him who believes that the Prophet and his Ahl-al-Bait, may peace be upon them, existed with souls and physical bodies before the world existed and that they were created before ’ªdam, may peace be upon him, because Allah, the Most High made their images around the Throne, so what is the answer?
Al-Tibr»z» answered: They, may peace be upon them, existed with their luminary spirit before the creation of ’ªdam, may peace be upon him, and their (physical) constitution was later than that of ’ªdam as it is clear, and Allah knows best!!
He also was asked: Is it possible to believe that the sincere and pure al-Zahr«’, may peace be upon her, physical attended a number of meetings of the women at the same time?

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[455] *Jar»dahRis«lah* No. 628.
[456] *Mi·b«¯ al-Hid«yah*, p.5.
[457] The Christians say that the Messiah is formed of two parts, one of them is divine where the other one is human, They call the Divine part the name *l«h-t* and the human part the name n«s-t.
[458] *Al-Khomeini*, *Mi·b«¯ al-Hid«yah*, p. 114; and al-Tabr»z» al-An·«r», *al-Lum‘ah al-Bai±«’*, p. 28.
[459] *¶ir«³ al-Naj«h*, Vol.3, p. 319, question No 1000.

Al-Tabr»z» answered: There is nothing to prevent her attending [meetings] with her luminous image in many places at the same time, her luminous image is out of the constraints of time and location and it is not an elemental body that needs time or location, and Allah knows best!!![460]

He also was asked: Is there anything particular to al-Zahr« (F«³imah), may peace be upon her, in her (physical) constitution? And what is your view in regards to the calamities that occurred to her after (the death of) her father (peace be upon him) in terms of the oppression of her, breaking her rib and causing her to lose a baby?

At-Tibr»z» answered: Yes, her (physical) constitution is similar to that of the rest of the Im«ms (may peace of Allah be upon all of them) with a kindness from Allah that He made them distinguished in physical constitution from the rest of the people…And F«³imah (may peace be upon her) when she was in her mother's belly was a narrator and the Angels used to descend to her after the death of the Messenger of Allah (peace be upon him)!!![461]

And he also was asked: Looking at the verse of *mub«halah*… Is it possible to say that the twelve Im«ms and al-Zahr«', may peace be upon her, are better than all the creation excluding the noble Messenger (peace be upon him)?

Al-Tibr»z» answered: Yes.[462]

The above is a statement from al-Tibr»z» that the Im«ms and al-Zahr«' are better than the Prophets (peace be upon them) excluding Mu¯ammad. He declared this in *al-Anw«r al-Il«hiyyah f» al-Mas«'il al-'Aq«diyyah* where he answered a question that was addressed to him about giving preference the Im«ms over the Prophets of Allah, the Most High, by saying: Our Im«ms are better than the Prophets except the Messenger (peace be upon him).[463]

It is well known what this *ghuluw* in the Im«ms of Ahl-al-Bait becomes an offense towards the Prophets of Allah, the Most High whom He has chosen to carry His Message and favour over all others.

These creeds are an evidential example of the *ghuluw* which has been introduced to the *Tashayyu'* (sectarianism) to Ahl-al-Bait under the claim of love and support.

### 4- Ayatollah al-'Uµm« Mu¯ammad ibn Mahd» al-®ussain» al-Sh»r«z»

In his book *Min Fiqh al-Zahr«'* he wrote the following: The Imams, may peace be upon them, including F«³imah (may the blessing and peace of Allah be upon her), able to attain the knowledge and the power, with the permission of Allah, of all the creatures except that which was excluded as (we have) already mentioned in *al-Ziy«rah al-Rajbiyyah* the evidence to support that, as it is stated in a some narrations "They know what happened, what is happening and what will happen". Air, temperature and gravity and others are included in this in terms of their materiality. Furthermore, to her and to them belongs the structural authority which means the control of the world is in their hands, may peace be upon them, and among them is F«³imah, may peace be upon her, based on how Allah made it, as the control of death is in the hands of 'Izr«'»l thus they, may peace be upon them, have the authority to deal conclusively with it in terms of bringing it into being or removing it. Nevertheless, it is clear

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460 ¶*-rah al-Naj«h*, Vol. 3, p. 439 – question No 1263.
461 Ibid, question No 1264.
462 ¶*ir«³ al-Naj«h*, Vol. 2, p. 568.
463 *Al-Anw«r al-Il«hiyyah f» al-Mas«'il al-'Aq«diyyah*, p. 179.

that their hearts are vessels to the Will of Allah, the Most High, so as Allah grants the human the power of freewill He grants them, may peace be upon them, the power to act freely in the universe. What we are going to mention covers all the *ma‘·-m»n* (infallible) may peace be upon them all, all authorities which the Prophets (peace be upon them) had are also established for the *ma‘·-m»n* as they are indeed better than them and F«³imah, may the blessing of Allah be upon her, is better than all the Prophets, may peace be upon them, except the Messenger.[464]

**5- Ayatollah al-‘Uµm« Mu¯ammad Mu¯ammad ¶«diq al-¶adr**

As for Mu¯ammad al-¶adr, he has that which is more astonishing. He compares the patience of al-®ussain to the patience of the Prophets of Allah, the *’ul- al-‘azam* (i.e. the Messengers of strong will**)** who were called with this name due to their strong patience in their mission and for being tested.

The comparison reaches a bloodcurdling stage where Mu¯ammad al-¶adr disparages the Prophets of Allah, the Most High with a rude and ugly style that cannot be explained except that it is a clear mockery of the Prophets of Allah, and His Angels.

In his published Friday sermons, he says: al-®ussain, peace be upon him, was more patient than ’ªdam, peace be upon him. He, Allah says in the Qur’«n:

وَعَصَىٰٓ ءَادَمُ رَبَّهُۥ فَغَوَىٰ

Thus did ‘ªdam disobey his Lord, so he went astray.

ثُمَّ ٱجۡتَبَٰهُ رَبُّهُۥ فَتَابَ عَلَيۡهِ وَهَدَىٰ

Then his Lord chose him, and turned to him with forgiveness, and gave him guidance.[465]

Al-®ussain was more patient than N-¯ who is one of the Prophets of *’ul» al-‘azm* (of strong will).

قَالَ رَبِّ إِنِّى دَعَوۡتُ قَوۡمِى لَيۡلاً وَنَهَارًا

He said: “O my Lord! Verily, I have called my people night and day,

فَلَمۡ يَزِدۡهُمۡ دُعَآءِىٓ إِلَّا فِرَارًا

“But all my calling added nothing but to (their) flight (from the truth).

وَإِنِّى كُلَّمَا دَعَوۡتُهُمۡ لِتَغۡفِرَ لَهُمۡ جَعَلُوٓاْ أَصَٰبِعَهُمۡ فِىٓ ءَاذَانِهِمۡ وَٱسۡتَغۡشَوۡاْ ثِيَابَهُمۡ وَأَصَرُّواْ وَٱسۡتَكۡبَرُواْ ٱسۡتِكۡبَارًا

“And verily, every time I called unto them that You might forgive them, they thrust their fingers into their ears, covered themselves up with their garments, and persisted (in their refusal), and magnified themselves in pride.[466]

[464] *Min Fiqh al-Zahr«’*, the introduction p. 12, under the title *al-Wil«yah al-Takw»niyyah wa al-Tashr»‘iyyah*.

[465] ²«h« 20: 121 – 122.

[466] N-¯ 71: 5 – 7.

N-¯ had been patient for hundreds of years, and despite that he unexpectedly complained to Allah. Al-®ussain did not open his mouth with complaint in front of Allah... al-®ussain was patient more than Dhan-N-n, the latter could not be patient for very many years and was defeated by his society which, according to reports, he was responsible to propagate therein.

وَذَا ٱلنُّونِ إِذ ذَّهَبَ مُغَـٰضِبًا فَظَنَّ أَن لَّن نَّقۡدِرَ عَلَيۡهِ فَنَادَىٰ فِى ٱلظُّلُمَـٰتِ أَن لَّآ إِلَـٰهَ إِلَّآ أَنتَ سُبۡحَـٰنَكَ إِنِّى كُنتُ مِنَ ٱلظَّـٰلِمِينَ

And (remember) Dhan-Nûn (Jonah), when he went off in anger, and imagined that We shall not punish him (i.e. the calamities which had befallen him)! But he cried through the darkness (saying): Lâ ilâha illa Anta (none has the right to be worshipped but You Allâh) Glorified (and Exalted) are You (above all that evil they associate with You). Truly, I have been of the wrong-doers."[467]

The Angels gave the glad tidings to Maryam with the existance of '°es« and his birth. Despite that she was dubious and did not keep silent but said doubtfully:

أَنَّىٰ يَكُونُ لِى غُلَـٰمٌ وَلَمۡ يَمۡسَسۡنِى بَشَرٌ وَلَمۡ أَكُ بَغِيًّا

"How can I have a son, when no man has touched me, nor am I unchaste?"

قَالَ كَذَٲلِكِ قَالَ رَبُّكِ هُوَ عَلَىَّ هَيِّنٌ وَلِنَجۡعَلَهُ ۥۤ ءَايَةً لِّلنَّاسِ وَرَحۡمَةً مِّنَّا‌ۚ وَكَانَ أَمۡرًا مَّقۡضِيًّا

He said: "So (it will be), your Lord said: 'That is easy for Me (Allâh): And (We wish) to appoint him as a sign to mankind and a mercy from Us (Allâh), and it is a matter (already) decreed, (by Allâh).'"[468]

In spite of you, Allah has predetermined it! And it is not your choice but rather it is the choice of the Lord of the Worlds, so why you open your mouth with that which is not permitted? Did any of the *ma'·-m»n* open their mouths with that with the impermissible? The like of this is not even found with the small-minded Zakariyy«:

فَنَادَتۡهُ ٱلۡمَلَـٰٓٮِٕكَةُ وَهُوَ قَآٮِٕمٌ يُصَلِّى فِى ٱلۡمِحۡرَابِ أَنَّ ٱللَّهَ يُبَشِّرُكَ بِيَحۡيَىٰ مُصَدِّقَۢا بِكَلِمَةٍ مِّنَ ٱللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ ٱلصَّـٰلِحِينَ

Then the angels called him, while he was standing in prayer in Al-Mihrâb (a praying place or a private room), (saying): "Allâh gives you glad tidings of Yahya (John), confirming (believing in) the Word from Allâh (i.e. the creation of 'Iesâ) noble, keeping away from sexual relations with women, a Prophet, from among the righteous."

قَالَ رَبِّ أَنَّىٰ يَكُونُ لِى غُلَـٰمٌ وَقَدۡ بَلَغَنِىَ ٱلۡكِبَرُ وَٱمۡرَأَتِى عَاقِرٌ قَالَ كَذَٲلِكَ ٱللَّهُ يَفۡعَلُ مَا يَشَآءُ

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[467] Al-Anbiy«' 21: 87.
[468] Maryam 19: 20 - 21

He said: “O my Lord! How can I have a son when I am very old, and my wife is barren?” Allâh said: “Thus Allâh does what He wills.”[469]

The Angels say face to face and directly to him yet he is preoccupied with what is normal so he opens his mouth with suspicion in front of them.[470]

This is how Mu¯ammad al-¶adr talks about the Prophets of Allah, the Most High and the Virgin Mary with every contempt and bad manner. Most importantly is that he feels that the Im«m al-®ussain is better than everybody and for this he will belitle the Prophets of Allah, criticise them, undervalue them and havw no shame in talking about them.

It appears that Mu¯ammad al-¶adr sees himself as more pious and devout than the Angels. After he mentioned in his sermon that “al-®ussain had been more patient than the Angels” he followed that by his saying:

وَإِذۡ قَالَ رَبُّكَ لِلۡمَلَٰٓئِكَةِ إِنِّي جَاعِلٞ فِي ٱلۡأَرۡضِ خَلِيفَةٗۖ قَالُوٓاْ أَتَجۡعَلُ فِيهَا مَن يُفۡسِدُ فِيهَا وَيَسۡفِكُ ٱلدِّمَآءَ وَنَحۡنُ نُسَبِّحُ بِحَمۡدِكَ وَنُقَدِّسُ لَكَۖ قَالَ إِنِّيٓ أَعۡلَمُ مَا لَا تَعۡلَمُونَ

And (remember) when your Lord said to the angels: “Verily, I am going to place (mankind) generations after generations on earth.” They said: “Will You place therein those who will make mischief therein and shed blood, - while we glorify You with praises and thanks and sanctify You.” He (Allâh) said: “I know that which you do not know.”[471]

Have you ever heard someone saying to Allah similar to this speech? I seek refuge with Allah from the accursed devil!![472]

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[469] ’ªl ‘Imr«n 3: 39 – 40.

[470] *Manbar al-¶adr*, pp. 44 – 46.

[471] Al-Baqarah 2: 30.

[472] However, we have heard from him who criticises the Prophet of All«h, the righteous Maryam and the Angels and claims afterwards that he is Muslim following Ahl-al-Bait! As for the Angels who al-¶adr knows not their value, they are the ones whom All«h, the Most High says about them:

بَلۡ عِبَادٞ مُّكۡرَمُونَ

And they say: "The Most Gracious (Allâh) has begotten a son (or children)." Glory to Him! They (whom they call children of Allâh i.e. the angels, 'Iesa son of Maryam, 'Uzair (Ezra)) are but honoured slaves.

لَا يَسۡبِقُونَهُۥ بِٱلۡقَوۡلِ وَهُم بِأَمۡرِهِۦ يَعۡمَلُونَ

They speak not until He has spoken, and they act on His Command.

[al-Anbiy«’ 21- 26 – 27]

The Shaykh al-²-s» said in his *Tafs»r al-Tiby«n*, Vol. 1, p.132: They said: Our Lord! Will You place therein those who will make mischief and shed blood - to inquire about the benefit and the wisdom from that but not to criticize Him, it is as if they have said: Let us know the wisdom of this.

Other people said: the meaning is that All«h informed the Angels that He will place (mankind) generations after generations on earth, and that the generations are a group who would shed blood and that is a group from the children of ªdam, thus All«h permitted the Angels to ask Him about that and informed them that He indeed knows the unseen. They did not say this except that He already gave them permission for as it is not allowed for them to ask about that which they have not been given prior permission for it and commanded to with due to His saying:

وَيَفۡعَلُونَ مَا يُؤۡمَرُونَ

And they do what they are commanded. [An-Na¯l 16: 50]

Ayatollah al-‘Uµm« Mu¯ammad al-¶adr is still not satisfied with all of this goes further to make a comparison between the grave of the Im«m ‘Al» and the Honoured Ka‘bah: Many similar talks took place between conscious believers about which is better, the ®aram of Makkah or the ®aram (shrine) of the commander of the believers? I say: The ®aram of the commander of the believers [is better]. I answer with what you want me to answer, and likewise the place of prayer of the commander of the believers [is better] and also the residence of the commander of the believers [is better]. What is the friendship of Allah with the Ka‘bah? He has friendship with the commander of the believers, who is truly the wali of Allah. Is that all? No…. there is more.[473]

**6- Ayatollah al-‘Uµm« Wa¯»d Khuras«n»**

Al-Wa¯»d al-Khuras«n» addressed Im«m al-Mahd» with his saying: You, there is no place that exists except that you are there, as His actions, the Most High, though there are His actions but it is through you. Indeed, we are the muwa¯¯id-n (monotheists)… We do not know anything from you, but rather we know that everything is from Allah, the Most High. However, at the same time that we see that everything is from Him we see that the breaths of our chests are from Him but through you. The look and sight that we enjoy and the footsteps that we walk, all are from Him, the Most High but it is from you… O you are the mercy that encompasses everything.[474]

With an exciting frankness al-Wa¯»d al-Khuras«n» said: The Im«m of the era becomes a slave and when he became a slave he became a Lord, as “the slavery is a jewel whose essence is divinity” so whoever possesses this jewel his divinity becomes real – with Allah, the Most High and not with independence – in relation to the other things.[475]

To support his false statements, al-Khuras«n» quotes a narration from one of the leaders of the extinct and cursed Kha³³«b» group which used to raise the Im«m al-¶«diq to the status of a god, namely al-Muf±±al ibn ‘Umar who lied by saying: He heard Ab« ‘Abd Allah (Ja’far), may peace upon him, saying in connection to the statement of Allah, the Most High:

وَأَشۡرَقَتِ ٱلۡأَرۡضُ بِنُورِ رَبِّهَا

And the earth will shine with the light of its Lord (Allâh, when He will come to judge among men).[476]

The Lord of the earth is the Im«m of the earth. I asked: If he comes out what will happen? He replied: Then the people will not need the light of the sun and do with the light of the Im«m.[477]

Based on these statements of the *ghul«h*, the Shaykh al-Wa¯»d al-Khuras«n» believes: The Im«m of the era is the one of absolute leadership rank, namely the supreme knowledge, the full power, the total will, the complete word and the wide mercy.[478]

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473 *Manbar al-¶adr*, p. 14.

474 *Muqta³af«h Wil«’iyyah*, pp. 42 – 43, translated by, ‘Abb«s ibn Nakhkh», the third lecture under the title *¶abr al-®ujjah*, which he delivered in the great mosque in Qum, 13th of Sha‘b«n 1411A.H./27th of February 1991.

475 Ibid, p. 41.

476 Al-Zumar 39: 69

477 Ibid, p. 64,

And he further said: There is no doubt that the Im«m of the era goes around visiting the Awliya' of Allah and no veil is in front of him.... He cannot be veiled.[479]

Despite the fact that Allah, the Great and Almighty prohibits us from supplicating to other than Him, as He says:

وَمَنْ أَضَلُّ مِمَّن يَدْعُوا۟ مِن دُونِ ٱللَّهِ مَن لَّا يَسْتَجِيبُ لَهُۥٓ إِلَىٰ يَوْمِ ٱلْقِيَـٰمَةِ وَهُمْ عَن دُعَآئِهِمْ غَـٰفِلُونَ

And who is more astray than one who calls (invokes) besides Allâh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them?[480]

And He says:

وَلَا تَدْعُ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُكَ وَلَا يَضُرُّكَ ۖ فَإِن فَعَلْتَ فَإِنَّكَ إِذًا مِّنَ ٱلظَّـٰلِمِينَ

"And invoke not besides Allâh, any that will neither profit you nor hurt you."[481]

And:

إِنَّ ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ عِبَادٌ أَمْثَالُكُمْ ۖ فَٱدْعُوهُمْ فَلْيَسْتَجِيبُوا۟ لَكُمْ إِن كُنتُمْ صَـٰدِقِينَ

Verily, those whom you call upon besides Allâh are slaves like you.[482]

Ayatollah al-'Uµm« al-Khuras«n» instructs the Muslims and even non-Muslims to call for the help of the Im«m al-Mahd», he says: Anyone who gets lost in the desert and cannot find the way, whether he is a Jew or Christian, or a Sh»'» or a Sunni Muslim, as definitely there is no difference, if he, in that time, wails and says: "O Ab« ¶«li¯ al-Mahd» come to me [to help me]", then unquestionably it will lead to a beneficial result… The secret is that is that the supplication in that situation is truly addressed to the Im«m as it is coming out of an actual emergency that breaks through the veils, and other than that situation the lamentation is not addressed to him!... Addressing the supplication to him will mean it is answered… and this is the most straight path, addressing the supplication to him is obligatory.[483]

And he says: If someone is in need then he turns towards him… to save him from the desert where he gets lost… then he, may peace be upon him, will guide him to the way and to that which he should do to be saved… that situation forces him so he seeks protection in him and

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[478] Ibid, p. 45.
[479] Ibid, p. 44.
[480] Al-A¯q«f 46: 5.
[481] Y-nus 10: 106.
[482] Al-A'r«f 7: 194.
[483] *Muqta³af«t Wil«'iyyah*, p. 50.

supplicates to him so that he, may peace be upon him, will show him where his medicine and cure will be.[484]

This is as if Wa¯»d al-Khuras«n» does not know the reality that the most significant Prophet (peace be upon him) and the rest of the Im«ms from Ahl-al-Bait were limited and did not "break through the veils", nor did they possess this exraordinary power to support their Awliy«' or those who used to call them for help, and themselves they faced all sort sof severe afflictions and sought help from Allah, the Most High! But that is the *ghuluw* and what it does to the people involved with it.

**7- Ayatollah al-'Uµm« M»rz« ®asan al-®«'ir» al-I¯q«f»**

Al-I¯q«q» was asked about the meaning of the phrase "*shad»du l-quwd«*" in S-rah al-Najm, to which he answered: It was confirmed and well known among the Twelvers that the commander of the believers 'Al» ibn Ab» ²«lib, may peace be upon him, is the teacher of Jibr«'»l in the first world (the world of light) and the report is known and there is no need to mention it.[485]

So did 'Al» ibn Ab» ²«lib teach Jibr»l, the trusted with the revelation of the heaven?!! This is even excessive *ghuluw* and a clear deviation from what is right that needs no comment.

One of his imitators asked him saying: When the Prophet (peace be upon him) was sick just prior to his death, he made a will to his brother and cousin, the commander of the believers saying: If my sacred soul expires then take it with your hand and wipe your face with it. Then he (peace be upon him) said: If I die wash me and cover me with a winding-sheet and know that the first one to pray on me is Al-Jabb«r, then my Ahl-al-Bait then the Angels then the best from my Ummah - What does the meaning of "his soul expires" and for 'Al» to take it with his hand and wipe his face with it, as well as this, how is the prayer of Al-Jabb«r on him? Please benefit us and may Allah lengthen your existence.

The answer of al-®«'ir» for this question was as follows: The meaning of the *nafs* here is the soul, it means - if my soul comes out of my body, then take the blessing of it and wipe your face with it - and due to the fact that his pure soul is the best soul and the most noble soul among all souls, this it is blessed and good. This is if we refer to his human soul, but as for the *l«h-t»*[486] soul, it is that which moves from one *ma'·-m* to another after each one of them dies and that is the directed reign which came in our reports. And in some reports, it (the soul) materializes as butter on the lips of the Im«m when he is about to die, which the Im«m will take in his mouth and eat. And in some others of them: It (the soul) materializes as the sparrow so that his trustee and the Im«m after him will swallow it as happened between the two Im«ms al-Ri±« and al-Jaw«d, may peace be upon both of them.[487]

By all means I cannot find any suitable comment to such a statement.

**8- Ayatollah al-'Uµm« M»rz« 'Abd al-Ras-l al-®«'ir» al-I¯q«q»**

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[484] Ibid, p. 51.

[485] *Al-D»n bayn al-S«'il wa al-Muj»b*, Vol. 2, p. 49, question No 240.

[486] *Al-L«h-t* is a term which was used by the Christians, and it means to them the Essence of All«h, and for us this word cannot be used to name All«h, the Great and Almighty. However, this is not the place to discuss whether it is permisible to call All«h with this word or not, but what we mean is to point at the meaning intended from the *l«h-t*.

[487] *Al-D»n bayn al-S«'il wa al-Muj»b*, Vol. 2, pp. 75 – 76, question No 256.

He said answering a question addressed to him about one narration: As for his saying, peace be upon him: "If we will then Allah wills", there is an indication that their will is indeed not in contradiction whatsoever with the Will of Allah. And we have the supplication stating "the return of the creation is up to you, their accounts are upon you and the sound judgment is with you" and other than that in terms of the reports with this same meaning, and here are some of them: In *¶a¯»¯ al-K«f»*, Part 8, p. 195 from al-B«qir: "If the Day of Judgment comes Allah, the Great and Almighty will gather the earliest and latest for the sound judgment, the Messenger of Allah and the commander of the believers will be called and the Messenger of Allah will be dressed in a green garment illumines that which is between the East and West, and 'Al» will be dressed similarly, then both of them will ascend to it [i.e. the Judgment] and so we will be called and the accounts of the people will be handed over to us. Then we, by Allah, will make the people of Paradise enter the Paradise and the people of the Hellfire to the Hellfire." And in *al-K«f»*, Part 8, p. 162 from al-K«µim: "To us is the return of this creation and upon us is their account…" and in the *'Am«l»* of al-²-s», p. 406 from Ab» 'Abd Allah: "If the Day of Judgment comes Allah will entrust to us the account of our followers" and many, many other reports.[488]

It is my right to come with a small observation on this exaggerated statement, to say the following: If, for argument's sake we accept that the will of the Im«ms is the Will of Allah, the Most High and that they do not separate from this Will even if it is for the duration of the twinkling of an eye. If I were to exaggerate and accept this idea, what I would not be able to understand is the statement in the report "if we will then Allah wills", for with this then Allah, the Most High becomes – and we seek refuge with Allah – a follower of the Im«ms and so the issue is not only the unity of the Will. If those exaggerators have an atom of shyness and fear from Allah, they would have instead attributed to the Im«ms the alternate statement "if Allah wills then we will" but not otherwise. Nevertheless, after this heresy we cannot apportion blame.

### 9- Ayatollah al-'Uµm« Mu¯ammad al-®ussain» al-Sh«hr-d»

He answered a question that was addressed to him from some students of al-®awzah al-'Ilmiyyah in Qum, which was as follows: Somebody has doubted the narrations stating that the light of F«³imah, peace be upon her, was created before Allah created the earth and the heaven. What is your opinion?

The answer: No doubt Allah, the Most High created the light of Mu¯ammad (peace be upon him), 'Al», F«³imah, al-®asan and al-®ussain. peace be upon them, before creating the world and 'ªdam. Therefore they were lights and spirits under the Shadow of the Throne, and the narrations about that are recurrent and leave no room for doubt.[489]

# Chapter 3

## Ahl-al-Bait and how they respected the companions

[488] *Mustadrak min A¯k«m al-Shar»'ah*, p. 17.

[489] *Rud-d 'Aq«'idiyyah*, p. 25. See, *al-Bi¯«r*, Part 25, p. 15; Part 28, p.45. As for the particularity of F«³imah, see, *al-Bi¯«r*, Part 43, p. 4, ¯ad»th 3

The belief in the foundation of the companions' uprightness is based on the praise of Allah, the Most High and His Prophet (peace and blessings be upon him) of these noble companions.

Allah, the Most High says:

وَٱلسَّـٰبِقُونَ ٱلۡأَوَّلُونَ مِنَ ٱلۡمُهَـٰجِرِينَ وَٱلۡأَنصَارِ وَٱلَّذِينَ ٱتَّبَعُوهُم بِإِحۡسَـٰنٍ رَّضِىَ ٱللَّهُ عَنۡہُمۡ وَرَضُواْ عَنۡهُ وَأَعَدَّ لَهُمۡ جَنَّـٰتٍ تَجۡرِى تَحۡتَهَا ٱلۡأَنۡهَـٰرُ خَـٰلِدِينَ فِيهَآ أَبَدً‌ۚا ذَٲلِكَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ

And the foremost to embrace Islâm of the Muhâjirûn (those who migrated from Makkah to Al-Madinah) and the Ansâr (the citizens of Al-Madinah who helped and gave aid to the Muhâjirûn) and also those who followed them exactly (in Faith). Allâh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.[490]

And He, the Great and Almighty says:

مُّحَمَّدٌ رَّسُولُ ٱللَّهِ‌ۚ وَٱلَّذِينَ مَعَهُ ۥۤ أَشِدَّآءُ عَلَى ٱلۡكُفَّارِ رُحَمَآءُ بَيۡنَہُمۡ‌ۖ تَرَٮٰهُمۡ رُكَّعً۬ا سُجَّدً۬ا يَبۡتَغُونَ فَضۡلاً۬ مِّنَ ٱللَّهِ وَرِضۡوَٲنً۬ا‌ۖ سِيمَاهُمۡ فِى وُجُوهِهِم مِّنۡ أَثَرِ ٱلسُّجُودِ‌ۚ ذَٲلِكَ مَثَلُهُمۡ فِى ٱلتَّوۡرَٮٰةِ‌ۚ وَمَثَلُهُمۡ فِى ٱلۡإِنجِيلِ كَزَرۡعٍ أَخۡرَجَ شَطۡـَٔهُ ۥ فَـَٔازَرَهُ ۥ فَٱسۡتَغۡلَظَ فَٱسۡتَوَىٰ عَلَىٰ سُوقِهِۦ يُعۡجِبُ ٱلزُّرَّاعَ لِيَغِيظَ بِہِمُ ٱلۡكُفَّارَ‌ۗ وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّـٰلِحَـٰتِ مِنۡہُم مَّغۡفِرَةً۬ وَأَجۡرًا عَظِيمَۢا

Muhammad is the Messenger of Allâh. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allâh and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers). This is their description in the Taurât. But their description in the Injeel is like a (sown) seed which sends forth its shoot, then makes it strong, and then becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allâh has promised those among them who believe and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise).[491]

And He also says:

[490] Al-Tawbah 9: 100.
[491] Al-Fat¯ 48: 29.

وَٱعۡلَمُوٓاْ أَنَّ فِيكُمۡ رَسُولَ ٱللَّهِۚ لَوۡ يُطِيعُكُمۡ فِى كَثِيرٍ مِّنَ ٱلۡأَمۡرِ لَعَنِتُّمۡ وَلَـٰكِنَّ ٱللَّهَ حَبَّبَ إِلَيۡكُمُ ٱلۡإِيمَـٰنَ وَزَيَّنَهُۥ فِى قُلُوبِكُمۡ وَكَرَّهَ إِلَيۡكُمُ ٱلۡكُفۡرَ وَٱلۡفُسُوقَ وَٱلۡعِصۡيَانَۚ أُوْلَـٰٓئِكَ هُمُ ٱلرَّٲشِدُونَ

And know that among you there is the Messenger of Allâh. If he were to obey you (i.e. follow your opinions and desires) in much of the matter, you would surely be in trouble. But Allâh has endeared the Faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience (to Allâh and His Messenger (peace be upon him)) hateful to you. Such are they who are the rightly guided.[492]

And the ¯ad»ths from the Prophet (peace be upon him) offered similar lofty praise:
Reported Muslim in his ¶a¯»¯, from the ¯ad»th of Ab» Burdah, from his father, who said: We prayed with the Messenger of Allah, then we said: Let's sit down until the 'Ish« prayer. So we sat and he (peace and blessings be upon him) came out to us. He asked: Are you still here? We responded: O Messenger of Allah! We prayed *Maghrib* and we said: We shall sit until we pray 'Ish« with you. He commented: You did well or you are right. He raised his head to the sky as he often used to and declared: The stars are the trust of the heaven, if the stars disappear the heaven will receive that which it is promised; and I am the trust of my companions, if I leave it that which they are promised will come to my companions; and my companions are the trust of my Ummah so if my companions leave it will come to my Ummah that which they are promised.[493]
The same ¯ad»th came by the way of the Sh»'ah from the Im«m M-s« al-K«µim through his fathers from the Prophet (peace and blessings be upon him): I am a trust for my companions, so if I pass away that which my companions are promised will be brought closer; and my companions are the trust for my nations, so if my companions pass away that which my Ummah are promised will get closer, and this religion will continue to overpower all religions as long as within you are those who have seen me.[494]
In the two ¶a¯»¯s from the ¯ad»th of 'Abd Allah ibn Mas'-d, that he said: The Messenger of Allah (peace and blessings be upon him) was asked: Who are the best people? He replied: My generation, then those that follow them, and then those that follow them, then people will come whom the testimony of one of them hastens his oath, and his oath hastens his testimony.[495]

Because of what these verses and ¯ad»ths and others have included in terms of praising the companions of the Messenger in general, the reports from the Im«ms of Ahl-al-Bait were inclined to corroborate and magnify the Prophet's supporters with what they deserve.

[492] Al-®ujur«t 49: 7.
[493] Reported by Muslim – the book: the merits of the companions - ¯ad»th No 2531.
[494] Al-Majlis», *Bi¯«r al-Anw«r*, Vol. 22, pp. 309 – 310 from *Naw«dir al-R«wand»*, p. 23.
[495] Reported by al-Bukh«r» - the book of oaths and vows – had»th 6658; and it was reported by Muslim – the book: the virtues of the companions - chapter the virtue of the companions then those who follow them then those who follow them - ¯ad»th No 2533 and the wording is from Muslim.

This is Im«m ‘Al» ibn Ab» ²«lib praising the companions: “I have seen the companions of the Messenger (peace and blessings be upon him) and I do not see anyone among you similar to them. They used to enter upon the morning disheveled with dust where they spent the night prostrating and standing [in prayer]… having remembered the Hereafter as if there is between their eyes the *rakb* of *al-mu‘azz»*[496] from the length of their prostration (in prayer). If Allah was mentioned their eyes would shed tears to the point that their *juy-b* became wet and would move in the same way the trees move on a day of stormy wind out of fear from punishment and hope for the reward”.[497]

This is the *¯ibr*[498] of the Ummah and the translator of the Qur’«n, ‘Abd Allah ibn ‘Abb«s saying about the companions of the Messenger: Indeed, Allah has distinguished His Prophet Mu¯ammad (peace and blessings be upon him) with companions who favoured him over themselves and wealth, and sacrificed everything for him in all situations and Allah describes them in His Book where He says:

مُّحَمَّدٌ رَّسُولُ ٱللَّهِۚ وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى ٱلۡكُفَّارِ رُحَمَآءُ بَيۡنَهُمۡۖ
تَرَىٰهُمۡ رُكَّعٗا سُجَّدٗا يَبۡتَغُونَ فَضۡلٗا مِّنَ ٱللَّهِ وَرِضۡوَٰنٗاۖ سِيمَاهُمۡ فِي
وُجُوهِهِم مِّنۡ أَثَرِ ٱلسُّجُودِۚ ذَٰلِكَ مَثَلُهُمۡ فِي ٱلتَّوۡرَىٰةِۚ وَمَثَلُهُمۡ فِي
ٱلۡإِنجِيلِ كَزَرۡعٍ أَخۡرَجَ شَطۡـَٔهُۥ فَـَٔازَرَهُۥ فَٱسۡتَغۡلَظَ فَٱسۡتَوَىٰ عَلَىٰ
سُوقِهِۦ يُعۡجِبُ ٱلزُّرَّاعَ لِيَغِيظَ بِهِمُ ٱلۡكُفَّارَۗ وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ
وَعَمِلُواْ ٱلصَّٰلِحَٰتِ مِنۡهُم مَّغۡفِرَةٗ وَأَجۡرًا عَظِيمَۢا

Muhammad is the Messenger of Allâh. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allâh and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers). This is their description in the Taurât. But their description in the Injeel is like a (sown) seed which sends forth its shoot, then makes it strong, and then becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allâh has promised those among them who believe and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise).[499]

They took care of the *ma‘«lim* of the religion, sincerely advised the Muslims… by which the favours of Allah were established, His religion settled and its signs became apparent, and He degraded the polytheists through them [the companions]… and the Word of Allah became the highest and the word of those who disbelieved the lowest, so the Prayers, the Mercy and the

[496] The plural of *rakbah*, the part that joins the leg with the thigh. He refers especially to the *rakb* of the *mu‘azz»* due to its dryness and unrest from much movements. That is to say, because of their long prostration (in prayer) their sleeplessness also becomes long and as a result they feel that there is between their eyes a rough object that turns therein so much that it further prevents them from sleeping and rest.

[497] *Nahj al-Bal«ghah*, p. 189, sermon No 97.

[498] Meaning something between ‘doctor’, ‘Rabbi’ and ‘inker’.

[499] Al-Fat¯ 48: 29.

Blessings of Allah be upon those virtuous individuals and elevated, pure souls, as they used to be in this life Awliy«' of Allah...[500]

The characteristics, which 'Abd Allah ibn 'Abb«s described them with, are all virtues and high praise. Allah, the Most High has distinguished them and honoured them with the companionship of His Prophet (peace and blessings be upon him) where they favoured him over themselves with their wealth and their persons. Moreover, they embodied the Islamic personality; they advised the Ummah and put every effort into spreading Islam and establishing its pillars until it became firm in the earth. Allah has humiliated polytheism and polytheists through them by removing their leaders; and Allah has raised His Word via these individuals and driven away falsehood. These results were the fruits of their righteous personalities and pure souls. They were the Awliy«' of Allah in this world and may Allah be pleased with them all.

Im«m 'Al» ibn al-®ussain used to mention the companions of the Messenger (peace and blessings be upon him) and pray for mercy and forgiveness for them in his prayer for their support to the master of the creation in spreading the call of *taw¯»d* (monotheism) and conveying the Message of Allah to His creation, the Imam says: When mentioning them ask for them to be forgiven and for Allah to be pleased with them. O Allah! Particularly remember the companions of Mu¯ammad who done well in their companionship, who showed extreme courage in supporting him; those who backed him up and rushed to treat him hospitably… they responded to his Message; they left wives and children to let people know about his word; they fought their own fathers and sons to establish his prophecy; their tribes abandoned them as they adhered to his bond and they were banished by their relatives... O Allah! What they have left is for You and Your sake, so make them pleased from Your contentment and that they defended the truth for You... And be grateful to them for leaving their homes for Your sake and coming out from comfort to hardship and from abundance to little to be honoured in Your religion. O Allah! Make the best of Your reward reach those who follow their example with kindness, who say: O our Lord! Forgive our brothers who preceded us in belief, the one who has followed their way and sought information about them; if they investigate their profiles they will have no doubt in their virtue, trace their tracks, follow their guidance… and adopt their religion.[501]

And as for the Im«m Zaid ibn 'Al» ibn al-®ussain, in his book titled *Jaw«b al-Mas«'il al-Tuh«miyyah,* quoted Im«m 'Abd Allah ibn ®amzah – and he is one of the significant Im«ms of the Zaid»s – stated his view of the companions: They were the best people from the time of the Messenger of Allah (peace and blessings be upon him) and after him, so may Allah be pleased with them and reward them. Then he said: This is our doctrine which we have not come for mistakes, nor did we hide other than that as *taqiyyah* (religious concealment), and whichever low person curses, condemns and slanders, then we are to Allah free from his actions. This is what the knowledge of our fathers leads to, from us to 'Al» (may Allah be pleased with him) with his statement: There is he who believes that the pure loyalty is to

[500] *Mur-j al-Dhahab wa Ma'«din al-Jawhar*, Vol. 3, p. 75.

[501] *Al-¶a¯»fah al-K«milah li al-Im«m Z»n al-'³bid»n,* p. 39; and *'A'y«n al-Sh»'ah*, Vol. 1, p. 645.

slander the companions and to be free from them, so that he, as a result, frees himself from Mu¯ammad (peace be upon him) without knowing.[502]

Ibn B«bawayh al-Qumm» transmitted from Ja'far al-¶«diq: The companions of the Messenger of Allah (peace be upon him) were twelve thousand - eight thousand from Medina, two thousand from Makkah and two thousand from the ones who were freed. Nevertheless, none among them was *Qadar»*, nor a *Murji'»*, nor *Hur-r»*, nor a *Mu'tazil»* nor a person of opinion. They used to cry day and night and say: Take our souls before we eat the bread of *al-Kham»r*.[503]

If he says that among the companions there are none of those categories, then how can one among them him be a hypocrite as the extremists have claimed?!

What Im«m al-¶«diq reports in this narration is the same Quranic recommendation which came to praise the companions of the Messenger of Allah (peace and blessings be upon him) and give them the glad tidings that Allah is pleased with them and they are granted the everlasting Paradise. How can the reports of the claimed apostasy of the companions (with the exclusion of a few men who in number exceed not the ten fingers of two hands!) stand up to this? Therefore, one statement of advice that the Im«m al-¶«diq preserved from his fathers from the Im«m 'Al», was: "I advise you with regards to the companions of your Prophet. Do not insult them. They are the ones who innovated not any innovation after him, nor did they shelter any innovator, thus indeed the Messenger of Allah advised to be good to them".[504]

As for his grandson Im«m al-'Askar», his position towards the companions is not different from that of the rest of Ahl-al-Bait, as he is one who says: "When Allah, the Most High, sent M-s« ibn 'Imr«n and chose him as a Prophet, He split the sea for him, saved the children of Isr«'»l and gave him the Torah and commandments, he [M-s«] knew about his position fron His Lord, the Most High and said: O Lord! If the Ahl-al-Bait of Mu¯ammad are so, then are the companions of the Prophets more honoured to You than my companions? Allah, the Most High said: O M-s«, didn't you know that the superiority of the companions of Mu¯ammad over all the companions of the Prophets is similar to the superiority of Ahl-al-Bait Mu¯ammad over all the Ahl-al-Bait of the Prophets and like the superiority of Mu¯ammad over all the Prophets. M-s« replied: I wish I could see them! Allah revealed to him: O M-s«! Verily, you will not see them, it is not the time of their appearance, but rather you will see them in Paradise – the Paradise of 'Adn and al-Firdaws – in the presence of Mu¯ammad, they live in its luxury and enjoy its good".[505]

There is no companionship in the history of humankind more significant than that of the Prophet (peace and blessings be upon him), and how much I and every Muslim wish that we would be honoured enough to see the Messenger of Allah. However, if you ask a Muslim about the virtues of the black stone, he will tell that part of its virtue is that the Messenger put it between his noble hands and that he kissed it with his clean mouth, thus that is enough honour for it.

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[502] *Al-Riy«± al-Musta³«bah*, p. 300.
[503] *Al-Khi·«l*, pp. 638 – 639, ¯ad»th No 15.
[504] *Bi¯«r al-Anw«r*, Vol. 22, pp. 305 – 306.
[505] *Ta'w»l al-'"y«t*, Vol. 1, p. 418; al-®all», *al-Mu¯ta±ar*, pp. 273 – 274; *Tafs»r al-Im«m al-'Askar»*, p. 31 – 32; and *Bi¯«r al-Anw«r* , Vol. 13, pp. 340 – 341 and Vol. 89, p. 246.

What is the value of the dress or the shoes that the Messenger of Allah (peace and blessings be upon him) wore? It will be said to you: It is enough honour for both of them that they had touched his body. Then how about the one who accompanied him, sat with him, prayed behind him and maybe hugged him or defended him with himself, his family and his wealth?
The merit of accompanying the Prophet (peace and blessings be upon him) is known and hardly anyone can doubt it and its credit except him who has disease in his heart.
Of the authentic and plain evidences for the nobility of this companionship is that which the Im«m Muslim reported in his ¶a¯»¯ that the Prophet stated: There will come a time for the people where a group will attack and it will be said to them: Is there among you he who has seen the Messenger of Allah? They will reply in the affirmative so that will be opened to them. Then a bad of people will attack, and will also be asked: "Is there among you one has seen those who have accompanied the Messenger of Allah? To which they will answer in the affirmative so it will be opened to them.[506]
Al-²-s» mentioned in *al-Am«l»* from Ab» Sa'»d al-Khudar», who said: The Messenger of Allah (peace and blessings be upon him) informed 'Al» what would happen to him after him so he cried and said: O Messenger of Allah! I ask you with my right on you and me being of your kinship and the right of my companionship to you, to ask Allah to take me to him...[507]
A person might be amazed how often the two groups repeat the expression "if only we were with them", and they wish from the depth of their hearts that they'd accompanied the Im«m al-®ussain in his journey to Iraq to support and protect him. One sees in his companionship to al-®ussain, the son of the Messenger of Allah the honour and value, but when it comes to the companions of Mu¯ammad (peace and blessings be upon him) and he is the best of the creation and the last Prophet who was sent to the entire people, and the disbelievers with their powers helped one another against him, how these companions supported him and sacrificed with their blood and families and stood with him in the most severe conditions, yet their companionship, according to these villains does not weigh the equivalent even to a wing of mosquito! This is if the individual does not give full rein to his tongue to slander, curse and defame them.
Is the compensation of these believing *mujahidin* who fought significant jih«d and spread Islam to us and to other nations, to slander them and to speak evil of their uprightness, creed and everything else?
Im«m 'Al» ibn al-®ussain (Z»n al-'ªbid»n), when a group of people from Iraq - among those who used to practice professional slandering of the noble companions, insulting and cursing them – came talking in front of him with vile words against Ab» Bakr, 'Umar and 'Uthm«n (may Allah be pleased with them), believing that he would praise their actions, Im«m Z»n al-'ªbid»n surprised them by quoting His, the Most High saying:

[506] It was reported by Muslim – book: the virtues of the companions – chapter :the virtue of the companions then those who followed them, ¯ad»th No. 2532.
[507] Al-²-s», *al-Am«l»*, pp. 501 – 502 - ¯ad»th No 1098.

لِلْفُقَرَآءِ ٱلْمُهَـٰجِرِينَ ٱلَّذِينَ أُخْرِجُواْ مِن دِيَـٰرِهِمْ وَأَمْوَٰلِهِمْ يَبْتَغُونَ فَضْلاً مِّنَ ٱللَّهِ وَرِضْوَٰنًا وَيَنصُرُونَ ٱللَّهَ وَرَسُولَهُ ۚ أُوْلَـٰٓئِكَ هُمُ ٱلصَّـٰدِقُونَ

(And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allâh and to please Him, and helping Allâh and His Messenger (Muhammad) Such are indeed the truthful (to what they say).

The verse means the *muh«jir-n* – the Im«m Z»n al-‘ªbid»n said to them: Are they the ones [meant with this verse]? They answered: No. Then Z»n al-‘ªbid»n recited the verse after it:

وَٱلَّذِينَ تَبَوَّءُو ٱلدَّارَ وَٱلْإِيمَـٰنَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِى صُدُورِهِمْ حَاجَةً مِّمَّآ أُوتُواْ وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُوْلَـٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ

And (it is also for) those who, before them, had homes (in Medina) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banî An-Nadîr), and give them (emigrants) preference over themselves even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful.

The verse means the An·«r – then he asked them: Are they the ones [meant with this verse]? They replied in the negative. Z»n al-‘ªbid»n said: As for you, you have freed yourselves to be part of the two groups, and I bear witness that you are not part of those whom Allah (then in the next verse) says in their favour:

وَٱلَّذِينَ جَآءُو مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا ٱغْفِرْ لَنَا وَلِإِخْوَٰنِنَا ٱلَّذِينَ سَبَقُونَا بِٱلْإِيمَـٰنِ وَلَا تَجْعَلْ فِى قُلُوبِنَا غِلاًّ لِّلَّذِينَ ءَامَنُواْ رَبَّنَآ إِنَّكَ رَءُوفٌ رَّحِيمٌ

And those who came after them say: “Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.”[508]

Following that he ordered them “Get out of here. May Allah make such and such with you!”[509]

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[508] Al-®ashr 59: 8 - 10.
[509] *Kashf al-Ghummah f» Ma‘rifah al-A’immah*, Vol. 2, p. 291.

As for his son the Im«m Zaid ibn ‘Al», his respect for Ab» Bakr and ‘Umar is so well-known that there is no need to point it out, he drove away people whose assistance he needed to fight his enemies, for no reason except that they wanted him to discredit the two great Shaykhs Ab» Bakr and ‘Umar! One of his statements in this regard is: “Ab- Bakr (may Allah be pleased with him) was a grateful Im«m, he then recited:

وَسَيَجۡزِى ٱللَّهُ ٱلشَّـٰكِرِينَ

And Allah will give reward to those who are grateful.[510]
Then he said: “renouncing Ab» Bakr means renouncing ‘Al».”[511]

His brother Im«m Mu¯ammad al-B«qir used to say: “The offspring of F«³imah agreed unanimously on saying the best one can say in favour of Ab» Bakr and ‘Umar.”[512] and: “Whosoever knows not the merits of Ab» Bakr and ‘Umar, he has no knowledge of the Sunnah.”[513]
One day, S«lim ibn Ab» ®af·ah asked him about Ab» Bakr and ‘Umar, thus he said to him: O S«lim! Support them and be free from their enemies thus they indeed were two Im«ms of guidance, and said: I have not reached anyone from my family except that he supported them).[514]
He said one day to J«bir al-Ja‘f»: “O J«bir! I have been told that they are some people in Ir«q claiming that they love us but they slander Ab« Bakr and ‘Umar stating that I ordered them with that. Tell them from me that I am free to Allah from them. By Allah… if I go I will get closer to Allah with their bloods and I would not attain the intercession of Mu¯ammad (peace and blessings be upon him) if I do not ask [Allah’s] forgiveness and mercy for both of them. Indeed, the enemies of Allah are heedless about their merits... Tell them that I am free from them and from whosoever is free from Ab» Bakr and ‘Umar.[515]
Ibn ‘As«kir reports in his *T«r»kh* with a chain up to Im«m Ab» ®an»fah that he came to Im«m al-B«qir, saluted him and sat down, so al-B«qir said to him: Do not sit with us, brother of Iraq, you indeed prohibited the sitting with us. Ab- ®an»fah stated: He sat and said: May Allah have His Mercy on You. Did ‘Al» witness the death of ‘Umar? He replied: Glory to Allah! Was he the one who said: There is no one more beloved for me to meet Allah with similar deeds to his than the one covered with cloth, then he married his daughter to him. If he did not see that he (‘Umar) deserved her would he give her in to marriage to him? And, do you know she was? She was the most honoured among the women of the worlds… Her grandfather was the Messenger of Allah (peace be upon him), and her father ‘Al» the one of honour and virtue in Islam, and her mother F«³imah the daughter of the Messenger of Allah, and her two brothers are ®asan and ®ussain the two masters of the youth of the Paradise, and her grandmother is Khad»jah. He said: I said: We have people who claim that you are indeed free from them and disparage them, so write for us a book where you deny that. He said: You

[510] ’ªl ‘Imr«n 3: 144.
[511] *T«r»kh al-Isl«m*, Vol. 8, p. 107.
[512] *Siyar A‘l«m al-Nubal«’*, Vol. 4, p. 406.
[513] *Al-Bid«yah wa al-Nih«yah*, Vol. 9, p. 340.
[514] *Tahdh»b al-Tahdh»b*, Vol. 9, p. 312; and *T«r»kh al-Isl«m*, Vol. 7, p. 463.
[515] *Al-Bid«yah wa al-Nih«yah*, Vol. 9, p. 340.

are closer to me than them, I ordered you not to sit to me, but you did not obey me, so how will those?”[516]
Moreover, biased rumors aiming to defame the relation between Ahl-al-Bait and the companions would deprive him of sleep even if he was sick.

And in connection with this, S«lim ibn ®af·ah says: “I stepped in to see Ab» Ja‘far while he was sick, he said, I think because of me: O Allah! Indeed, I support and love Ab« Bakr and ‘Umar. O Allah! If there is anything else other than this within me [may Allah] make me not attain the intercession of Mu¯ammad (peace and blessings be upon him) on the Day of Judgment”.[517]

Ja‘far al-¶«diq inherited from these great men the correct position from the companions of the Messenger (peace and blessings be upon him), when ‘Abd al-Jabb«r ibn al-‘Abb«s al-Hamad«n» that Ja‘far ibn Mu¯ammad came to them in a time that they wanted to leave Medina, he said to them: “You are with the Will of Allah from the righteous ones among the people of your region so tell them about me the following: Whosoever claims that I am a sinless Im«m whom one must obey then I am free from him, and whosoever declares that I am free from Ab» Bakr and ‘Umar I am indeed free from him”.[518]
And Zuhair ibn Mu‘«wiyah declared: My father said to Ja‘far ibn Mu¯ammad: I have a neighbour who claims that you are indeed free from Ab» Bakr[519] and ‘Umar, to which Ja‘far responded: Make Allah free from your neighbour, and by Allah! I indeed wish that Allah would benefit me with being a relative of Ab» Bakr. And I have made one complaint where I made a will to my maternal uncle ‘Abd al-Ra¯m«n ibn al-Q«sim.[520]
For this reason Im«m Ja‘far used to be amazed that the slandering and the cursing of the companions was ascribed to him, and especially Ab» Bakr al-¶idd»q as he was his grandfather. Likewise, ‘Umar ibn al-Kha³³«b, the *F«r-q* of Isl«m, said to S«lim ibn Ab» ®af·ah: O S«lim! Does a man insult his grandfather? Ab- Bakr is my grandfather. May [Allah make me] not attain the intercession of Mu¯ammad (peace and blessings be upon him) on the Day of Judgment if I do not support them and free myself from their enmity.[521]

## The insulting of the companions is an act of disbelief according to Ahl-al-Bait

The Ahl-al-Bait used to highly respect the companions of the Messenger of Allah (peace and blessings be upon him), and would not be pleased with insolence towards the companions of the Prophet, nor the unusual audacity in talking about them, they reported to us from our

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516 *T«r»kh Mad»nah Dimashq*, Vol. 54, pp. 289 – 290.
517 *Siyar A‘l«m al-Nubal«’*, Vol. 4, p. 406.
518 *Tahdh»b al-Kam«l*, Vol. 5, p. 82; and *Siyar A‘l«m al-Nubal«’*, Vol. 6, p. 259.
519 Im«m Ja‘far al-¶«diq is related to Ab» Bakr al-¶ad»q from two lines: (1) From the way of his mother Um Farwah (Qar»bah) the daughter of al-Q«sim ibn Mu¯ammad ibn Ab» Bakr. (2) From the way of his grandmother Asm«’ the daughter of ‘Abd Al-Ra¯m«n ibn Ab» Bakr (she is Farwah the daughter of al-Q«sim ibn Mu¯ammad ibn Ab» Bakr). For this reason Ja‘far used to be proud saying: I was born from Ab- Bakr twice.
520 *Tahdh»b al-Kam«l*, Vol. 5, p. 80; *Siyar A‘l«m al-Nubal«’*, Vol. 6, p. 258; and *T«r»kh Dimashq*, Vol. 35, p. 332
521 Abdullah ibn Ahmad in his Sunan, hadith number 1303

Prophet that he would charge with infidelity him who insulted his companions, deserving the punishment for his impudent towards them.[522]

In the ¶a¯»fah of the Im«m al-Ri±« he reported from his fathers that they said: The Messenger of Allah (peace and blessings be upon him) said: "whosoever insults a Prophet he should be killed and one who insults a companion should be whipped."[523]

Ayatollah al-'Uµm« Mu¯ammad ¶«diq al-R-¯«n» in his *Fiqh al-¶«diq* wrote positively of this narration.[524]

In his book *J«mi' al-Akhb«r* Shaykh Mu¯ammad al-Sabzaw«r» reported from the Prophet (peace be upon him) that he said: "Kill him who insults me and he who insults my companions becomes a disbeliever", and in another narration: "Whip him who insults my companions."[525]

## Concluding section

In this book, I have discussed Ahl-al-Bait between the two shools of moderation and immoderation and clarified therein the correct Islamic view of Ahl-al-Bait, the rights that people must fulfil towards them and what they have to consider in terms of obligations.

I have tried my best to stand up for them against those who have defamed their profiles, counterfeited their teaching and raised them above the position which the Lord of glory and magnificence approved to His pious servants, establishing along with that the fact that rivalry for superiority is only with devoutness and good deeds and not with honourable lineage.

I have also confirmed that there is no caste system in Islam. Islam fought casteism that is based on noble descent, so that it raised Salm«n al-F«ris» when he believed, devoted himself to Allah and accepted Isl«m as true. On the other hand, Isl«m made for Ab» Lahab al-H«shim», the uncle of the Prophet a fire with flames when he disbelieved, opposed and disapproved of the truth.

This is a message to whomsoever is related to Ahl-al-Bait to not to be deceived by his lineage, it is a responsibility before it can be an honour, so whosoever does not combine it with piety it will be a bad consequences for him in the life of this world as well as in the Hereafter.

Moreover, it is a message to every Muslim to support the Ahl-al-Bait of his Prophet (peace be upon him) and to preserve him by loving them, honouring them and knowing their Islamic rights.

Allah, the Most High, I ask to give us success to that which pleases Him and to direct us to the good and guidance, the success in the life of this world and that of the Hereafter; to grant us success that can serve this religion along with the unity of the Muslims; to esteem the orders of Allah, the Great and Almighty and to avoid His prohibitions; to make us of those

[522] Though the one who slanders the companion – as in the stated narration – is a disbeliever except that the punishment of him who slanders the companion is whipping and the killing, due to an important standpoint which was pointed out by the Im«m Ja'far al-¶«diq in one of his reports and that is (to differentiate between assailing the Prophet, which the one who does it deserves the killing and between assault other than him.

[523] *Was«'il al-Sh»'ah*: Vol. 28, p. 213; and *Bi¯«r al-Anw«r*, Vol. 76, p. 222.

[524] *Fiqh al-¶«diq*, Vol. 25, p. 476.

[525] *J«mi' al-Akhb«r*, p. 456, chapter: 125.

who love Ahl-al-Bait, respect their prestige and fight that which was attributed to them which they are free from**;** to gather upon loving the companions of the Messenger of Allah and respect them; to be one Ummah as a single body, as Allah and His Messenger (peace be upon him) command us with that and not to dispute so that we become unsuccessful, especially in a time where we are facing dangers and outsider enemies who are working to break up the unity of the Muslims and spread separation among them for indeed He is Al-‘Az»z and Al-Qad»r.
And our last supplication is to say: O Allah! Lord of Jibr«’»l, M»k«’»l and Isr«f»l, the Creator of the heavens and earth, the Knower of the unseen and the seen; You judge between Your servants in that which they used to argue about; guide us to that which people argued about in terms of the truth with Your will, for You indeed guide whomsoever You will to the Straight Path.

Mu¯ammad S«lim Al-Kha±r

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